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FROM MASLOW TO MUHAMMAD:

Maslow´s Description of Self-Actualization Delineated in the Life of Muhammad, s.a.w.s.

A dissertation presented

by

Irene Sheiner Lazarus

Submitted in partial fulfillment

of the requirements for the degree of

Doctor of Philosophy in Transpersonal Psychology

California Institute of Transpersonal Psychology

Menlo Park, California

May 13, 1985

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by

Irene Sheiner Lazarus

Approved by:

Robert Frager, Ph.D.

Pari Anvar, M.A.

Tosun Bayrak, M.F.A.

Marianne Pomeroy, M.A.

Jill Mellick, Ph.D.

Arthur Hastings, Ph.D.

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ABSTRACT

This dissertation is a detailed examination of the Prophet Muhammad, s.a.w.s.,* in light of Maslow's description of self-actualizing people. In the first part of the dissertation, Maslow's work on self-actualization is summarized and reviewed critically. Then the mature personality of Muhammad, s.a.w.s., is studied through the framework of Maslow's description of self-actualizers.

*The abbreviation "s.a.w.s." stands for salla Allahu 'alayhi wa sallam, "May Allah commend and salute him," an honorific phrase that accompanies mention of Muhammad in the Islamic tradition.

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The dissertation investigates two research questions: first, will the study of Muhammad, s.a.w.s., support Maslow's work on self-actualization, and second, will this dissertation suggest ways that Maslow's work may be moved forward from the realm of humanistic psychology to the realm of transpersonal psychology.

This dissertation did support Maslow's theoretical description by offering a detailed, specific case history which concretely illustrates Maslow's description; by offering a case study which correlates in great detail with Maslow's theory; and by offering a case study of a remarkable man from the Near East (all of Maslow's subjects were Westerners) and demonstrating some cross-cultural validity to Maslow's study.

This dissertation does suggest a way that Maslow's description may be moved into the realm of the transpersonal. Maslow chose to study mainly secular subjects. The examination of a deeply spiritual man, Muhammad, s.a.w.s., revealed a set of characteristics which add a transpersonal dimension to Maslow's theory. These include hospitality, generosity, forgiveness, control of anger, faith, trust in and reliance on God, submission, patience, gratitude, and love of God.

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When you select out for careful study very fine and healthy people, strong people, creative people, saintly people, sagacious people -- in fact, exactly the kind of people I picked out -- then you get a different view of mankind. You are asking how tall can people grow? What can a human being become?

Abraham Maslow in
Farther Reaches of Human Development, 1971, 92

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And of all mankind the noblest, most beautiful and most perfect is the Revered Prophet, God bless him and give him peace. And he was sent as a mercy to all worlds.

Muzaffer Ozak in
Irsad, Volume 1, 188

We have not sent you except as a mercy to all worlds.

Quran: 21:107

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Chapter 1

Introduction

Topic and Research Questions

The topic of this dissertation is a detailed examination of an outstanding spiritual figure and founder of one of the world's great religions, the Prophet Muhammad, s.a.w.s.*, in light of Abraham Maslow's description of the self-actualizing person. There are two main research questions which will be investigated in this dissertation: first, will the study of Muhammad, s.a.w.s., support Maslow's description of the self-actualizing person; and second, will the study of Muhammad, s.a.w.s., expand Maslow's description by suggesting ways that its focus in humanistic psychology may be moved forward into the realm of transpersonal psychology?

*The abbreviation "s.a.w.s." stands for salla Allahu `alayhi wa sallam, "May Allah commend and salute him," an honorific phrase that accompanies mention of Muhammad in the Islamic tradition.

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Definition of terms

Self-actualizing person - Chapter 2 of this dissertation may be considered an extended definition of this term, as Maslow's continuing work on self-actualization is documented there. A good thumb nail definition is found in Motivation and Personality.

> [Self-actualization] may be loosely described as the full use and exploitation of talents, capacities, potentialities, etc. Such people seem to be fulfilling themselves and to be doing the best that they are capable of doing, reminding us of Nietzsche's exhortation, `Become what thou art!' They are people who have developed or are developing to the full stature of which they are capable.
>
> Maslow, 1950, 150

Humanistic psychology - Humanistic psychology has been called the "third force in psychology" (Maslow, 1968, iii), endeavoring to go beyond the schools of psychoanalysis and behaviorism, the two most dominant forces in psychology. Bugental called humanistic psychology "an emerging orientation to the study of man" (1964, 22). In defining specific characteristics of the orientation of humanistic psychology, Bugental noted that humanistic psychology cares about people; that it values meaning more than procedure; that it looks for human rather than nonhuman

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validations; and that it relies heavily on a phenomenological orientation. Walsh and Vaughan (1980) note that humanistic psychology is based on a growth-oriented model. Humanistic psychologists are concerned as much with health as pathology, and are holistic in that they attempt to deal with the whole person. From the humanistic point of view, the healthy individual is a self-actualizing one, and the development of personality and the achievement of the ego are central goals of humanistic psychotherapy (Walsh and Vaughan, 1980, 171).

Transpersonal psychology - Both Maslow (1968) and Walsh and Vaughan (1980) define transpersonal psychology as being concerned with areas of transcendent experience, beyond self-actualization. In the preface to the second edition of Toward a Psychology of Being, Maslow said: "I consider Humanistic, Third Force Psychology, to be a transition, a preparation for a still "higher" Fourth Psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness, identity, self-actualization and the like" (1968, iii-iv). Similarly, Walsh and Vaughan note that in transpersonal psychology, "the human capacity for self-transcendence

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beyond self-actualization is brought into perspective" (1980, 171).

Anthony Sutich notes that transpersonal psychology may be interpreted in a wide variety of ways -- as essentially naturalistic, theistic, supernaturalistic or "any other designated classification" (Sutich in Tart, 1975, 2). For the purposes of this dissertation, transpersonal psychology will be interpreted "theistically." That is, it will be interpreted as a psychology which "goes beyond human needs and interests, humanness, identity, self-actualization and the like" to a consideration of what is divine or "God-like" in human beings and a consideration of their relationship with the divine. It is not within the province of transpersonal psychology to philosophize about the nature of God: that belongs to the fields of theology and mysticism. But it is certainly within the province of psychology to consider man's relationship to the divine, and the experience of the divine within the human psyche.

Islam - Islam is the religion founded by Muhammad, s.a.w.s. and based on the Quran, the Holy Book of Islam. Islam is composed of five major pillars: a declaration of faith in the unity of God and that Muhammad, s.a.w.s., is His messenger, daily prayers, fasting during the month of

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Ramadan, charity, and a pilgrimage to Mecca once in one's lifetime. The word Islam means submission. The concept of submitting one's personal will to the will of God, as revealed in the Quran and demonstrated in the words and deeds of Muhammad, s.a.w.s., is central to the religion. Though there are many views of Islam, in this dissertation, Islamic concepts will be discussed as interpreted in the Halveti-Jerrahi Order, a Turkish Sufi Order branching from the Halvetis who are regarded as one of the original silsilas, source-schools, and date back to the 13th century.

Sufism - Sufism is the mystical tradition of the Islamic religion, concerned with the development and formation of perfect human beings. Muhammad, s.a.w.s., is considered the model of the most perfect human being in Sufism. The relationship between Islam and Sufism is an intimate one. According to Muzaffer Ozak, former Sheikh (head) of the Halveti-Jerrahi Order, the law of Islam, which governs virtually all the actions of good Muslims, is the foundation of the spiritual path of Sufism. The sacred law of Islam forms the exterior walls of the house, and the spiritual path of Sufism is like the inside, the rooms of the house. Ozak says that Sufism without Islam is like a candle burning in the open without a lantern: "There are

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winds which may blow that candle out. But if you have a lantern with glass protecting the candle, it will continue to burn safely" (Ozak, 1981, 15).

Method

This detailed examination of Muhammad, s.a.w.s., in light of Abraham Maslow's description of the self-actualizing person will include five components. The first is a critical study of Maslow's work on self-actualization, traced from its original publication in 1950 through all the additions and refinements that Maslow worked on until his death in 1970. The second is an examination of the approach used to present the case history of Muhammad, s.a.w.s. The third component is a contextual look at the time Muhammad, s.a.w.s., lived and a chronology of his life. The fourth component considers the character of Muhammad, s.a.w.s., from the point of view of Maslow's description of self-actualizers. In the fifth and final component, I will conclude with a discussion of the transpersonal qualities of Muhammad, s.a.w.s., which do not fit within Maslow's description of self-actualizers, as well as a discussion of the contributions this dissertation has made to Maslow's theory and ways this dissertation can move Maslow's description of the self-actualizing person

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forward from the realm of humanistic psychology to the realm of transpersonal psychology.

Implications

For Maslow's work on self-actualization - Great thinkers have questioned for ages who is the ideal human being. Maslow was the first thinker to bring this question into the realm of Western empirical psychology. He approached the problem of studying the "good" man by choosing models of the most nearly perfect human specimens he could find and examining them, looking for common characteristics. Although only preliminary conclusions could be drawn, he felt it valuable to do even that. And so, he put forth his findings in 1950 in the form of a set of characteristics of self-actualizing people. These included such qualities as more efficient perception of reality, acceptance of self, others and nature, mystic experiences, and profound interpersonal relations. Maslow often stressed that these findings were preliminary and hoped that they would serve as stepping stones which might lead to more study and refinement. He continued to rethink and add to his work until his death twenty years later in 1970.

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Maslow's work on self-actualization, as it exists now, is in need of further organization and critical attention (Frager and Fadiman, 1984, 395; Smith, 1973, 345). Pieces of Maslow's thinking on self-actualization are found here and there throughout different books, lectures and journal articles that he worked on between 1950 and 1970. Thus, summarizing his work cohesively in Chapter 2 of this dissertation is an important contribution in and of itself. Additionally, a rigorous critical look at this work (included in Chapter 2) is most important. Maslow was aware that there were many problems in the design of his study and that his results had serious limitations. He hoped that his work would be considered preliminary and that others would review it critically and find ways to carry the work forward.

This dissertation has been designed not only for critical review, but to carry Maslow's work forward. One of the great flaws in his work, one which Maslow himself often commented on, was the high degree of bias in his choice of subjects. First, there was the bias that occurred simply because Maslow was the chooser of all the subjects. No matter who the picker is, Maslow commented, "the picker's values will certainly get in the way" (Lowry, 1973, 34). A specific bias that Maslow became aware of was that all his subjects were drawn from fairly recent (within

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the past 300 years) American and Western European cultures. As a matter of fact, in his introduction to the second edition of Motivation and Personality, Maslow noted that "cross-cultural work is clearly indicated" (1970, xxi). Though this dissertation can by no means account for all the cultural biases built into Maslow's choice of subjects, it does propose the study of a remarkable man who lived in the Near East. It may thus shed some light on whether or not Maslow's work has any cross-cultural validity.

Another obvious bias in Maslow's work is his choice of mainly secular people as subjects (Abraham Lincoln and Albert Schweitzer, for example). Thus the study of a deeply spiritual person may shed light on Maslow's findings. Maslow's description of the self-actualizing person, as it now stands, fits well within the realm of humanistic psychology, a psychology of man devoted to studying the full personhood of each individual. But a description of self-actualization that falls within the realm of transpersonal psychology should take some account of the spiritual side of life, since that side is so strongly emphasized in transpersonal psychology. Perhaps comparing Maslow's work on self-actualization to the study of a great spiritual teacher will suggest ways of moving

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Maslow's preliminary look at self-actualization into the realm of transpersonal psychology.

It is important to note that Maslow himself actually began the work of moving his theory into the realm of transpersonal psychology. Toward the end of his life, Maslow became quite interested in "transcending self-actualizers," those self-actualizers who were more prone than others to have mystical experiences and to live fairly spiritual lives. Though he began speculating about transcending self-actualizers, Maslow never actually completed an in-depth study of them. It is hoped that the study of Muhammad, s.a.w.s., in this dissertation, will further Maslow's thinking on "transcending self-actualizers."

Still another way in which this study may enhance Maslow's work on self-actualization is through its presentation of a detailed case history of one man. Maslow's work on self-actualization is written largely as a general description, with few specific examples and no detailed case histories. Perhaps looking at how Maslow's description of self-actualization applies in a specific and detailed way to one particular man's life may clarify his description and illustrate it in a new way.

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For the field of transpersonal psychology

Transpersonal psychology has been a leader in the growing trend in psychology to include religious and spiritual models when studying different psychological topics. For example, Fadiman and Frager, in the original edition of their text Personality and Personal Growth (1976), were the first to include chapters on Buddhism, Yoga, and Sufism, as well as material on personality theorists such as Freud, Jung, Adler and Maslow. Hall and Lindzey, authors of the most frequently used personality theory textbook, Theories of Personality (1978), have recently followed their example.

This dissertation also integrates religious models with psychology. Its particular contribution will be to discuss in a psychological context some of the basic concepts of Islam, as interpreted through the lens of the teachers in the Halveti-Jerrahi Sufi Order.

Perhaps the most vital contribution this study can make to the field of transpersonal psychology has to do with refining thought towards a positive model of human nature. We, as human beings and transpersonal psychologists, need to develop models for ourselves of the superior human character. We must consider deeply what we choose to grow toward, and what qualities we consider worth cultivating in ourselves and encouraging in our clients. It is hoped that

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this dissertation will shed light on that very important discussion: what is the ideal human being?

Personal implications - Many of the personal implications of writing this dissertation were not clear to me until I was well into the process.

At first, I thought the major value of this dissertation was that it would afford me the opportunity to read and study deeply about Muhammad, s.a.w.s., for whom I was feeling a growing love and affinity. On December 10, 1982, I had an important dream.

> My husband, Michael, and I were on a road, traveling. Michael was driving a large bus. The road was in the desert. It was a very, very narrow road, the narrowest, straightest road I had ever seen. I was glad Michael was driving. I was not sure that I could do it myself. There were steep falls on either side.
>
> I suddenly felt moved forward, very quickly. I was standing before an open tomb. All I saw and felt were billows and billows of loving light, the type of love and light that I feel while praying, but the love in my dream felt much tenderer, the light was more abundantly flowing.

Several months later, I shared this dream with Tosun Bayrak, Sheikh of the Halveti-Jerrahi Order in America. He

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smiled, and said that the road I was traveling was the road from Mecca to Medina, the road traveled by all who perform the Haj (a pilgrimage required once in the life of all Moslems who are able to make the trip). And the tomb, he said, was the tomb of Muhammad, s.a.w.s., in Medina.

About nine months later, I found myself on Haj, performing the holy pilgrimage. I visited the tomb of Muhammad, s.a.w.s., in Medina, along with many thousands of pilgrims from all over the world. In my dream, I was alone, experiencing an intoxicating abundance of love and light. When visiting the tomb in 1983, I was surrounded by many pilgrims, all hoping to catch a glimpse of the tomb. I had a great desire to find out more about this man, who was the essence of the tender light and love I had experienced, and who was powerful enough to attract the love and devotion of so many human beings, across the span of 1300 years. Studying Muhammad, s.a.w.s., as part of my doctoral dissertation in transpersonal psychology, seemed like an excellent opportunity to learn more about this man, who so fascinated me and drew my love and respect.

As I began working on the dissertation, I noticed that there were some other implications for me, besides simply fulfilling my desire to learn more about Muhammad, s.a.w.s. A clue came as I read Erik Erikson´s remarks on psycho-historical evidence. I was impressed by his

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discussion of counter-transference. He claimed it was necessary for the would-be psycho-historian to be aware of the unconscious issues in him or herself, which perhaps led to the selection of the subject matter and influenced the lens through which the psycho-historian looked. If not aware of these issues, Erikson warned, one ran the risk of conducting a rather superficial study. Erikson went on to discuss the fact that he had never known his father and carried only an idealized image of him. He speculated that perhaps this played a significant role in his decision to study Mahatma Gandhi, also called "Babaji" (Father), the spiritual and temporal father of an entire nation.

I was struck by a similarity between Erikson and me. He had not known his father. I had known mine, but only for five years. My father died when I was quite young, and like Erikson, I have, all these years, carried an idealized memory of him.

As I studied Abraham Maslow, a psychologist I greatly admired, I was struck by how much his pictures resembled the pictures of my father. Both had dark hair and mustaches; both wore heavy dark glasses. Then as I read further, I discovered Maslow was born in Brooklyn to a Jewish family, just as my father was, only ten years earlier than my father was born. Both were kind, generous and humanitarian men.

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Both Abraham Maslow and Muhammad, s.a.w.s., represented for me, at the outset, "ideal" fathers, Maslow the father of my love of psychology, Muhammad, s.a.w.s., the father of my spiritual life. And it seems that I chose the task of looking at both these fathers in a more mature, realistic, intellectual light, perhaps in the process helping my relationship with "father" to mature and grow from the idealized love of a five year old, adoring girl. Looking with some objectivity at these two men that I love was a most difficult and painful process.

Sometime early in 1984 I had an important dream which revealed still another implication of the writing of this dissertation. The dream consisted of one image: my dear friend Howard was in a large, old fashioned bath tub, filled to the top with water.

Howard, like Maslow and my father, is dark-haired, dark-eyed and humanitarian and generous in his nature. Howard shares Maslow´s intellectual, atheistic leanings. Unlike Maslow and my father, however, Howard is nearly my age (he is several months older than I am). Howard and I went to undergraduate school together at UCLA and he married one of my closest and oldest friends. He has recently been an example to me of someone who is very successful in his working life, in a humanitarian, non-spiritual way (he is a lawyer specializing in

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public interest issues). It struck me that Howard's working life is very similar to Maslow's mode of being in the world, in that both are humanitarian but not particularly religious.

As I reflected on the dream, it seemed to me that Howard was being bathed in the waters of spirituality. Howard, bathed in true spirituality, presents an excellent model for how I would like to work in the world -- humanitarianly and successfully, God willing, but always surrounded with and guided by a deep and abiding faith in God. This dissertation, in which I carry Maslow's work on self-actualization forward to the realm of transpersonal psychology, has allowed me to crystallize and refine a model for my particular way of being and working.

Outline of following chapters

In Chapter 2, I will discuss Maslow's work on self-actualization, with attention to precursors of his theory, his famous 1950 paper on self-actualization, and refinements of the study during the next 20 years. A critical review of this work will also be included.

In Chapter 3, I will discuss the psycho-historical approach and biases of the study of Muhammad, s.a.w.s., in

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this dissertation, as well as the types of psycho-historical evidence used in this study and their merits and limitations.

In Chapter 4, I will discuss the time and culture into which Muhammad, s.a.w.s., was born, and will include a chronology of the important events of his life.

In Chapter 5, I will discuss Muhammad, s.a.w.s., as a self-actualizing man. The characteristics of Muhammad, s.a.w.s., will be described, using specific examples from his life, as they relate to Maslow's categories of self-actualizing people.

In Chapter 6, I will conclude by discussing the transpersonal qualities of Muhammad, s.a.w.s., with specific examples from his life. Theses qualities are not included in Maslow's categories of self-actualizing people, and they add a transpersonal dimension to Maslow's theory. In the final section of this chapter, I will draw some conclusions about if and how the study of Muhammad, s.a.w.s., has advanced Maslow's work on self-actualization, and about ways this dissertation can move Maslow's description of the self-actualizing person into the realm

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of transpersonal psychology. This chapter will also discuss some indications for future research and the limitations of this study.

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Chapter 2

A Critical Review of Abraham Maslow's Work on Self-Actualization

In The Farther Reaches of Human Nature, written shortly before his death in 1970 and published posthumously, Maslow reflected on the beginnings of his famous study on self-actualization which was published twenty years earlier.

> My investigations on self-actualization were not planned to be research and did not start out as research. They started out as the effort of a young intellectual trying to understand two of his teachers whom he loved, adored, and and admired, and who were very, very wonderful people. It was a kind of high-IQ devotion. I could not be content simply to adore, but sought to understand why these two people were so different from the run-of-the-mill people in the world. These two people were Ruth Benedict and Max Wertheimer. They were my teachers after I came with a Ph.D. from the West to New York City, and they were most remarkable human beings. It was as if they were not quite people, but something more than people. My own investigation began as a prescientific or nonscientific activity. I made descriptions and notes on Max Wertheimer and I made notes on Ruth Benedict. When I tried to understand them, think about them, and write about them in my journal and my notes, I realized in one wonderful moment that their two patterns could be generalized. I was talking about a kind of

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> person, not about two noncomparable individuals. There was wonderful excitement in that. I tried to see whether this pattern could be found elsewhere, and I did find it elsewhere, in one person after another.
>
> Maslow, 1971, 41

This is quite a fascinating passage. It points to several facets of Maslow's famous study of self-actualizing people which have both intrigued and frustrated critics for the twenty years since its publication. First, Maslow recounts that the investigations "were not planned to be research at all." And as we will see, during the course of this chapter, it is the general critical opinion of Maslow's work that it never did quite reach the stature of "research." There were so many problems in design and carrying out of the study, as well as Maslow's annoying propensity for treating hypotheses as if they were fact, that Maslow's "study" has often been called not a scientific study at all, but rather, a philosophical or theoretical piece, based largely on the author's assumptions about the nature of a good human being (Smith, 1973, 21; Lowry, 1973, 78).

Despite the vehemence of his critics, however, there is an excitement and attractiveness about Maslow's work which cannot be denied. It has received a great amount of attention and popularity, and its impact has been

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enormous. George Leonard, in a recent (1983) assessment of Maslow's work, notes:

> He wrote with none of the dark grandeur of a Freud or the learned grace of an Erik Erikson or the elegant precision of a B.F. Skinner. He was not a brilliant speaker; in his early years he was so shy he could hardly bring himself to mount the podium. He traveled little; Brooklyn was his home for nearly half his life. The branch of psychology he founded has not achieved a dominant position in the colleges and universities. He died in 1970, but a full-scale biography remains to be written.
>
> And yet, Abraham Maslow has done more to change our view of human nature and human possibilities than has any other American psychologist of the past fifty years. His influence, both direct and indirect, continues to grow, especially in the fields of health, education, and management theory, and in the personal and social lives of millions of Americans.
>
> Leonard, 1983, 326

How is it that a body of work which has been so criticized by traditional psychology (DiCaprio, 1974; Smith, 1973; Frick, 1982; Geller, 1982) can also have an impact of the magnitude that Leonard describes? This is a question we will explore in the critical explication of Maslow's work on self-actualization that will comprise this chapter. We will begin with a consideration of contextual material; then move into a critical discussion of Maslow's landmark 1950 study on self-actualization; review Maslow's

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repolishings of the self-actualization theory until his death in 1970; and conclude with a critical appraisal and a consideration of the several ways that the study of Muhammad (s.a.w.s.), which follows, can shed light on Maslow's work.

Some relevant background

Before beginning our discussion of Maslow's 1950 study on self-actualization, a bit of contextual material is called for. We will consider briefly the psychological theories that were predominant when Maslow began his work; the intellectual and social climate affecting Maslow; the religious assumptions that underpinned his work (a particularly relevant point for the comparison of Maslow's findings to the study of Muhammad, s.a.w.s., later in this dissertation); and we will also take a brief look at Maslow's early work as it progressed from the behaviorist laboratories toward interest in humanistic issues.

Predominant psychological traditions from which Maslow emerged

The two major psychological theories which were influential at the time Maslow began his studies were

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psychoanalysis and behaviorism. Maslow called these theories the first two "forces" in psychology.

"First Force" or Freudian psychology refers to the comprehensive and highly regarded theory advanced by Sigmund Freud (1856-1939). Freud, an "advance scout" in the field of psychology, dedicated himself to the scientific study of the mentally ill. Strongly influenced by the Darwinian world view, Freud felt that man was probably the result of accidental evolution, and that so-called "religious experiences" could be analyzed as infantile delusions. He theorized that man acquired his basic instinctual drives from his animal origins: the instincts for survival and for propagation. Freud called these unconscious instincts which liken us to animals the "id". He postulated them to be powerful, anti-social and irrational: "naturally, the id knows no values, no good and evil, no morality" (Freud, 1933, 105).

Freud theorized further that from the artificially imposed customs and morals of his society and his parents, man acquires a "superego", the purpose of which is to keep the energies of the id under control. The ego, originally created by the id, attempts to cope with the need to reduce tension and to increase pleasure; it is the ego which deals with external reality. The main goal of the psyche, according to Freud, is to maintain an acceptable

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equilibrium in which pleasure is increased and pain is minimized.

Freud wrote of the basic hostility of men toward one another: "culture has to call up every possible reinforcement to erect barriers against the aggressive instincts of men...hence, too, its ideal command to love one's neighbor as oneself, which is really justified by the fact that nothing is so completely at variance with human nature as this" (Freud, 1933, 133). He theorized that moral, good, and unselfish behavior is unnatural to man, and only comes about when he learns to repress and redirect his id in a process Freud called sublimation.

If we describe the Freudian world view as a dark one, we can characterize the behaviorist world view as a coldly scientific one. Behaviorism, which Maslow called the "Second Force" in psychology, refers to the general theory made popular by John B. Watson (1878-1958) at the beginning of the twentieth century. Other famous behaviorists include Edward Thorndike (with whom Maslow worked in the 1930's) and B.F. Skinner (a current spokesman for the behaviorist point of view).

While Freud's theory was derived primarily from listening to his patients and subjectively interpreting their neuroses, behaviorist theory concentrated on a

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strictly objective, "scientific" approach. Additionally, while Freud placed major emphasis on inner drives and urges as motivations and determinants of behavior, the behaviorists emphasized external, environmental influences. They prided themselves in being purely objective. According to Watson:

> The Behaviorist dropped from his scientific vocabulary all subjective terms such as sensation, perception, image, desire, purpose, and even thinking and emotion as they were subjectively defined.
>
> Watson, 1930, 6

Behaviorists were concerned with the "conditioned reflex" and stressed stimulus-response learning as the major explanation for human behavior. Watson defined personality as "but an end product of our habit systems" (Watson, 1930, 274). Like Freud, and Darwin before him, behaviorists agreed that man was merely another type of animal. Most of their experiments were carried out on animals, especially rats. Behaviorists argued that this type of study could be more objective and was more convenient.

It is from these two forces in psychology that Maslow emerged. He coined the term "Third Force" to categorize the type of psychology he advocated, a "humanistic psychology," devoted to the study of humanity, our

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aspirations, our achievements, and our struggles. According to Lindzey, Hall, and Thompson (1975, 21), "humanistic psychologists generally emphasize man's positive features and growth capacity. They consider their position a healthy antidote for what they regard as the negativistic and mechanistic view of man espoused by Freud and the behaviorists."

Bugental, a major spokesman for humanistic psychology, described its ultimate goal as "the preparation of a complete description of what it means to be alive as a human being" (1967, 7). Maslow's definition of the third force in psychology was included in the Introduction to the first issue of the Journal of Humanistic Psychology. He wrote:

> The Journal of Humanistic Psychology is being founded by a group of psychologists and professional men and women from other fields who are interested in those human capacities and potentialities that have no systematic place either in positivistic or behavioristic theory or in classical psychoanalytic theory, e.g., creativity, love, self, growth, organism, basic need-gratification, self-actualization, higher values, ego-transcendence, objectivity, autonomy, identity, responsibility, psychological health, etc. This approach can also be characterized by the writings of Goldstein, May, Fromm, Horney, Rogers, Maslow, Allport, Angyl, Buhler, Moustakas, etc., as well as by certain aspects of Jung, Adler, and the psychoanalytic ego-psychologists.
>
> Maslow in Sutich, 1961, vii

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Instead of studying patients suffering from mental illness, as Freud did, or experimenting with rats, as the behaviorists did, Maslow proposed the study of healthy human specimens. "To oversimply the matter somewhat", Maslow argued, "it as if Freud supplied to us the sick half of psychology and we must now fill it out with the healthy half" (1968, 5). He argued that if psychology were to give a true picture of man, psychologists must look toward the healthy examples of mankind as well as the psychopathological ones. A great deal of the impact of Maslow´s study of self-actualization came from the fact that he was the first Western psychologist to advocate the study of healthy humans as a proper concern of psychology. Even if his work was not scientifically accepted, it did respond to a timely need for psychologists to look to higher orders of experience and meaning and to consider man as an integrated whole, rather than reducing the study of mankind to observation of rats in mazes.

Maslow was one of the great spokesmen of humanistic psychology, along with Carl Rogers and James Bugental. During the last few years of his life, Maslow became aware that "Third Force" psychology which he had worked so hard to define and develop, seemed to be pointing the way toward a new, "Fourth Force" in psychology. In his introduction

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to the second edition of Motivation and Personality, published in 1970, Maslow wrote:

> Finally, I wish to say a word about this book as a transition to humanistic psychology, for what came to be called Third Force. Immature though it yet is from a scientific point of view, humanistic psychology has already opened the doors to study of all those psychological phenomena which can be called transcendent or transpersonal, data which were closed off in principle by the inherent philosophical limitations of behaviorism and Freudianism... It is possible already to start thinking about the transhuman, a psychology and a philosophy which transcends the human species itself. This is yet to come.
>
> Maslow, 1970, xxvii

Maslow foresaw the "Fourth Force" in psychology, transpersonal psychology, which "was to come." Shortly before his death in 1970, he helped found the Journal of Transpersonal Psychology. The next decade saw a great growth in the thinking and practice of this new type of psychology, which, in Maslow's words is "transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness, identity, self-actualization and the like" (1968, iii-iv). The bulk of Maslow's work on self-actualization was done primarily as a study in "Third Force," or humanistic psychology. And, as mentioned earlier, one of the contributions of this dissertation will be to suggest some ways that Maslow's

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work may be carried forward to the realm of "Fourth Force," or transpersonal psychology.

Intellectual influences on Maslow

Maslow was a man tremendously excited by ideas. He studied and pondered the words of great thinkers: anthropologists, behaviorists, psychoanalysts, and other psychologists. His first teaching job was at Brooklyn College in New York. It was a very fortunate place for a young psychologist to be, as all the European psychologists who had escaped to America from the threat of Nazism landed in New York. Included in this group were Max Wertheimer, Erich Fromm, Karen Horney, Kurt Goldstein, and Ruth Benedict.

Maslow recounts that his "intellectual awakening" began in 1927 with his first reading of William Sumner's Folkways. One of the main lessons that Maslow learned from Sumner was that of "cultural relativity." He became aware, early on in his career, of the great influence culture had on shaping behavior and character. This awareness was reinforced by his deep interest in and study of other famous anthropologists, including Margaret Mead and Ruth Benedict. It was this awareness that led him to realize, many years later, one of the major flaws in his study of self-actualizing people: he had chosen people from only

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Western, Judeo-Christian cultures, and therefore never really knew if the study had any cross cultural validity. This was a problem that nagged at him. The year before his death, in the preface to the second edition of Motivation and Personality, Maslow stated, about his study of self-actualizers, that "cross-cultural work (was) clearly indicated" (Maslow, 1970, xxi). And of course, the area of cross-cultural validation is one that will be addressed in the next section of this dissertation, which compares Maslow's findings about self-actualizing people to the character of Muhammad, s.a.w.s.

The next major intellectual influence on Maslow seems to be the behaviorist school of psychology. Maslow recalls being inspired by its utopian view of the future. He was a student at the University of Wisconsin in the late 1920s and early 1930s, which housed a good number of the country's finest behaviorists: Clark Hull and Harry Harlow, for example. He became a research assistant to William Sheldon during his last undergraduate year at Wisconsin, and his work so impressed Edward Thorndike that Thorndike invited the young Maslow to become his research assistant in New York.

It was not long, however, before Maslow became disenchanted with the behaviorist world view. Lowry, in his intellectual portrait of Maslow, says: "Maslow seems

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to have begun sliding out of Watson's bed fairly soon after he climbed in" (1973, 5). Maslow describes his defection from the behaviorist point of view in an August, 1968 entry in his journal:

> On behaviorism, say it's done a lot. It was the beautiful program of Watson that brought me into psychology. But its fatal flaw is that it's good for the lab & in the lab, but you put it on & take it off like a lab coat. It's useless at home with your kids & wife & friends. It does not generate an image of man, a philosophy of life, a conception of human nature.
>
> Maslow in Lowry (Ed.), 1982, 267

The next major influence on Maslow's thinking came from the Gestalt school of psychology. Gestalt theory, as espoused by Max Wertheimer, asserted that most psychological phenomena are complex "wholes" with properties different from the sum of their parts and do not have to be constructed from small, separate perceptions. This theory fascinated Maslow, who was also drawn to the work of another famous Gestalt theorist -- Kurt Goldstein. Goldstein's work with brain-injured soldiers during World War I convinced him that the behaviorist stimulus-response theory was inadequate. If the stimulus-response theory held true, according to Goldstein, and certain parts of the brain had been destroyed, certain stimuli could not be

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received and certain responses would therefore disappear. But Goldstein found this was not the case. He concluded that any particular symptom could not be understood solely as the product of a particular organic lesion or disease but had to be considered as a manifestation of the total organism. He developed the term "self-actualization" to describe the phenomenon he observed with his brain-injured clients -- the human being's attempt to grow into what he could potentially be. For Goldstein, self-actualization, which means that man strives continuously to realize his potentialities by whatever avenues are open to him, is the main motivating drive in humans. Obviously this was a key concept which greatly influenced Maslow and that Maslow was to develop later in his life. In our discussion of Maslow's definition of self-actualization later in the chapter, we will consider in more detail some of the differences between Maslow's approach and Goldstein's.

Another influence that must be mentioned is that of the Freudian or psychodynamic psychology. Although Maslow felt that Freud's view was limited to a study of psychopathology, he nevertheless greatly respected Freudian theory, and paid careful attention to other psychodynamic theorists like Adler, Horney and Fromm.

Maslow sums up some of the major intellectual influences on his career in his dedication to Toward a

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Psychology of Being. He dedicates the book to Goldstein and says: "If I had to express in a single sentence what Humanistic Psychology has meant for me, I would say that it is an integration of Goldstein (and Gestalt Psychology) with Freud (and the various psychodynamic psychologies), the whole joined with the scientific spirit that I was taught by my teachers at the University of Wisconsin" (Maslow, 1968, v).

The social climate which impacted on Maslow

We've traced the psychological traditions that Maslow emerged from, and considered briefly some of the strong intellectual influences on his thinking. It is useful now to examine briefly the social climate of the 1930's and 40's which greatly impacted Maslow's life and work.

Maslow's early education in psychology coincided with Hitler's growing influence in Europe. Maslow was raised in a Jewish family, and many of his mentors were Jewish intellectuals who had escaped from Germany during Hitler's rise. Maslow "was too old to be drafted for military service but he wanted to make his contribution in the fight against Hitler. He wanted somehow to enlist himself in the larger enterprise of helping create a world in which there would be no Hitlers, in which `good people' would prevail" (Leonard, 1983, 331).

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One might almost say that Maslow's work on self-actualizing people was his attempt to provide a psychological counter to Hitler's notion of the "super race." The self-actualizing people that Maslow studied were humanitarian and democratic in their character, certainly a breed of superior humans, but without the sadism and brutality which characterized Nazis. Both Maslow and Hitler drew inspiration from Nietzsche and his exhortation "Be what thou art"; but the "superior men" that they went on to characterize were light years apart.

Religious Assumptions in Maslow's work

Particularly relevant to the topic of this dissertation -- how a study of the founder of a major world religion can further Maslow's conclusions about self-actualizing people -- is background concerning Maslow's rather ambivalent assumptions and beliefs about religion.

Throughout his life, Maslow expressed a strong dislike for what he called "superstition" and "supernaturalism." He was quite vehemently opposed to the notion of a personal God (which he called the "Big Daddy in the sky") and to many tenets of what he termed "conventional religion." As a matter of fact, Richard Lowry, in his study of Maslow, notes that Maslow was an atheist throughout his life (1973, 10).

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Maslow´s atheism and his suspicion of things superstitious and religious began early in his life, and are probably rooted, at least in part, in his great dislike for his mother, who he characterized as very superstitious as well as very religious. He writes in his journal in 1969, the year before his death, of a major insight that occurred so late in his life about his mother:

> Big insight over breakfast conversation. B. was talking about her cleanliness as a reaction against childhood filth & evil. And suddenly it dawned on me too that it had been the same thing for me & my mother (father too). What I had reacted against & totally hated & rejected was not only her physical appearance, but also her values & world view...But the whole thrust of my life-philosophy and all my research and theorizing also has roots in a hatred for & revulsion against everything she stood for.
>
> Maslow in Lowry (Ed.), 1982, 245

Thus, it was not until the year before his death that Maslow began to fathom the enormity of the impact his disaffection for his mother had on his thinking. He became aware, at this late date, of how his dislike for her led him to a wholesale rejection of her values and her beliefs.

This disaffection for things religious and superstitious surfaced early in Maslow´s life and can be

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traced throughout. In a tape recorded interview toward the end of his life, Maslow recalls an incident which occurred when he was about four years old. Maslow said, "I remember because my mother was very superstitious, and I mixed in religion with superstition (she was also a very "religious person," at least as regards the outward observances of orthodox Judaism), and I kept on testing her superstitions. You know, she would say `don´t step over the leg of your brother, because he will stop growing immediately.´ So what I did was to step over the legs of the brother" (Maslow, from Lowry, 1973, 13). Thus, at age four we already see the emergence of the scientist, testing out the superstitious beliefs of his mother. And we see that already he had "mixed in religion with superstition."

Another striking example of Maslow´s irritation with "superstition" and "religion" can be found in records of his undergraduate years. In 1928, at twenty years of age, Maslow wrote a rather scathing philosophy paper about the work of Ralph Waldo Emerson. Said the young Maslow, "first of all and most important, Emerson believes or believed in a personal God, a resurrection, and all the other paraphernalia and stock in trade of the New England minister. This automatically debars him from being placed in the ranks of philosophy, which is a denial of all dogma,

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revelation, and supernaturalism" (Maslow, from Lowry, 1973, 10). Maslow's attack on Emerson was vehement. Belief in a personal God and resurrection, in Maslow's mind, automatically relegated Emerson's work to a level far below serious philosophy. To the young Maslow, answers were easy and clear. About the existence of God, he wrote:

> Any external agency such as God or (the) Absolute can be tossed off without consideration as improbabilities. For me, a historical account of the evolution of the idea of God is enough to show that I ought not to take it seriously as a cosmological explanation.
>
> Maslow in Lowry (Ed.), 1973, 68-9

Maslow's criticism of matters which he lumped into the category of "superstitious" continued until the year of his death. On April 19, 1970, he recounts in his journal an argument he had that day with some of the leaders of the new transpersonal psychology movement. Said Maslow:

> Got into big uproar at conference over preface to my religion book. Critical of astrology, Tarot, numerology, & I-Ching as having no evidence. Jim Fadiman objected, saying there <u>is</u> evidence. Also Grof, Katz, Weil & others. Farthest-out group in the country. Finally agreed to speak only of "fads & cults" without specifying, even tho I feel their "evidence" didn't amount to much."
>
> Maslow in Lowry (Ed.), 1982, 343

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Maslow´s attitude here is typical of his later years. Though publicly, in his writing, he agreed to be more circumspect in his comments about "superstition", in the privacy of his journals and in his private conversations he took every opportunity "to get in his licks at religious `superstition´ and `supernaturalism´" (Lowry, 1973, 14). Though Maslow envisioned the beginnings of the transpersonal movement, he was quite skeptical of some of the "spiritual influences" that transpersonalists were beginning to study.

We have paid a good deal of attention to Maslow´s skepticism about matters that he branded "superstitious" or "supernatural". But it is equally important to emphasize the point that Maslow had a deep spiritual bent to his nature. As Lowry puts it, "Maslow, confirmed atheist though he was, had seen the face of God!" (Lowry, 1973, 14). Perhaps he had not seen the face of a personal God or the "Big Daddy in the sky" that he so often poked fun at. But Maslow was familiar with what he termed the "peak" or "mystical" experience, an experience which he felt was similar to the ones described by prophets, saints, and mystics through the ages. However, the revelation, for Maslow, at the core of the mystical experience was the revelation of man, himself, not of God. He said:

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> We see wonderful possibilities and inscrutable depths in mankind...Why not ascribe (the wonder of the experience) to man himself? Instead of deducing from the mystic experience the essential helplessness and smallness of man..., can we not round out a larger, more wonderful conception of the greatness of the human species and the wonderful vistas of progress just faintly glimpsed in the future?
>
> Maslow in Lowry, 1973, 15

As we examine Maslow's later work closely, it becomes apparent that although he maintained his irritation for the conventionally "religious" and the "supernatural," many of his ideas are quite close to what he might have called "religious superstition" years previously. Though he never could quite stomach the notion of a "personal God," he found himself moving closer and closer to the concept of God as "Being itself" or as the "integrating principle of the universe." As a matter of fact, in Religions, Values and Peak Experiences, he said: "The word "god" is being defined by many theologians today in such a way as to exclude the conception of a person...If God gets to be defined as "Being itself, " or as "the integrating principle of the universe," or as the "whole of everything," or as "the meaningfulness of the cosmos," or in some other non-personal way, then what will atheists be fighting against?" (Maslow, 1964, 45).

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Thus we see that Maslow had a rather ambivalent relationship with religion. If he quarreled with religion, we might, as Lowry suggests, characterize his difficulty as a "lover´s quarrel" (1973, 69). The issue of religion was one was close to his heart. It called his attention time and again, and certainly had not reached resolution by the time of his death.

Maslow´s rather complicated relationship with religion is a main reason for choosing a case study of Muhammad, s.a.w.s., as the topic for this dissertation. A large part of the results of Maslow´s study of self-actualizers, as we will see in the next major section of this chapter, depend on Maslow´s clear interpretation of the data. If religious matters were a cloudy issue for Maslow during his life and an issue he never completely came to terms with, we might postulate a possible unconscious bias about these matters in his study. Further, it is interesting to note that the people he chose as exemplars for his self-actualizing study were rarely religious in the traditional sense. Thus, it is the contention of this dissertation that an in-depth case history of a traditionally religious figure, believed by a large number of the world´s population to be an "ideal human being", could shed some light on Maslow´s work and point to some issues possibly overlooked or avoided.

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Maslow's early work: the progression from behaviorist laboratories to humanistic issues

Having spent some time considering the psychological traditions Maslow emerged from, the important intellectual and social trends which influenced him, and some of his assumptions about religion and superstition, it remains for us to consider briefly some of Maslow's early work. He began his career as a psychologist working with rats, dogs, and monkeys in behavioral laboratories. His first publications reflected this work, though a careful reading points to his humanistic leanings that were to develop (Wilson, 1972, 149-161). It is fascinating to trace Maslow's growing interest in the healthier reaches of human nature through the types of research he pursued in the behavioral laboratory.

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According to Maslow:

> My story begins in 1932 when I was working with Harry Harlow on delayed reactions in monkeys. Why did they need to work at this boring problem. It soon became clear that it wasn't just the bit of food they got as a reward for their patience. They would work almost as successfully for a bit of bread they didn't care much for...Furthermore, often they would successfully solve the problem and then casually throw away the food award, which, according to the motivation theory of that time, was the only reason for working at the problem and seeing it through...Later on Harlow and various of his students (performed) a brilliant series of experiments which showed that monkeys would work hard and persistently to solve simple puzzles without any external reward; that is, just for whatever satisfactions are inherent in the puzzle-solving itself.
>
> Wilson, 1972, 149

Here we see the beginnings of Maslow's interest in motivation. He was fascinated with isolating higher motivations, such as curiosity and inherent joy in problem solving.

Maslow continued this inquiry with a study of pigs. He noticed that though the weaker and more feeble piglets tended to hover around their mother's tit, the bolder, healthier piglets were likely to leave the tit and explore more open areas outside the pen. Maslow postulated that for healthy, strong piglets, curiosity was more motivating than hunger.

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In the same vein, Maslow referred to the observations W.F. Dove made about his experiments with chickens (Maslow, 1959, 121). The experiment was set up so that chickens were allowed to choose their own diet. A small percentage of the chickens turned out to be good choosers--that is, they selected foods that were healthy as opposed to foods that were attractive or tasty. Poor choosers, on the other hand, selected foods that were attractive but low in food value. If good food was forced on poor choosers, they became more dominant, but never reached the level of health of the good choosers. Again, we see the theme emerging of the "good choosers" -- the healthiest chickens distinguishing themselves from other groups of chickens.

While working in the behavioral laboratory, Maslow had not yet formulated his theory of self-actualization, but this theory was gradually being formulated in his consciousness. Colin Wilson suggests that "what seems to emerge from these (behavioral) observations is...that there is a fundamental drive in healthy creatures toward knowledge, power and insight" (Wilson, 1972, 151).

The next portion of Maslow's work was devoted to the study of dominance in monkeys. In 1935 he published "Individual Psychology and the Social Behavior of Monkeys," an article which summarized his study on the relationship between dominance behavior and sexual behavior in monkeys.

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He found that dominance behavior (establishing one's place in the hierarchy) was the main motivation for sexual activities. This paper had particular implications in the disagreement between Freud and Adler about which instinct was the most dominant in determining behavior: Freud, of course, believed repressed sexual desire greatly influenced behavior; Adler felt the will to power was more basic. Maslow held that his research seemed to confirm Adler's theory that the will to power had more a more basic influence on behavior than the drive for sex.

Although he didn't entirely agree with Maslow's conclusions, the famous psychologist Edward Thorndike was quite impressed with Maslow's work--so impressed, in fact, that he invited the young Maslow to come to Columbia University as his research assistant. Thorndike assigned Maslow to work on a major research project called "Human Nature in the Social Order." Maslow was to discover what percentage of behavior was determined by genes, and what percentage was determined by culture. Maslow was unhappy with the assignment ("this was rather silly because everything was determined by both") (Wilson, 1972, 141) and eventually wrote Thorndike a memo explaining that he was unable to proceed with this study because he didn't feel it was worth doing. Thorndike responded by giving Maslow a free hand in choosing his research projects, although he

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made it quite clear that he didn't approve of the work Maslow was currently involved in -- a rather controversial project for its time in which he was studying sexual dominance behavior in women.

However, Maslow continued with this contraversial project. He conducted a series of Kinsey-like interviews, before Kinsey began his work, and he found that sexuality in women was directly related to "dominance." Maslow's concept of "dominance" was akin to the the drive to "establish one's place in the hierarchy" that he had studied earlier in relation to monkeys. Dominance was related to power and aggressiveness. From his data, Maslow identified three types of women: high, medium and low dominance. High dominance women had a greater variety of sexual experience (masturbation, sexual experimentation, promiscuity, lesbianism). Medium dominance women had less varied sexual experience. Low dominance women often considered sex as merely a means of childbearing.

The paper on female sexuality contained a paragraph near the end which foreshadowed Maslow's work on self-actualization. According to Maslow, dominance behavior was only relevant when speaking about psychologically damaged, insecure people. Certain carefully selected healthy people were unbound by this type of behavior.

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> Since our society tends to general insecurity, the average citizen may be expected to be fairly insecure. Wertheimer has pointed out that any discussion of dominance must be a discussion of insecure people, that is, of slightly sick people. Our data show this to be true. Study of carefully selected psychologically secure individuals indicates clearly that their sexual lives are little determined by dominance-feeling.
>
> Maslow in Wilson, 1972, 160

The concept of the psychologically healthy person, more healthy than the average person, was beginning to crystallize.

It was not until 1943, however, when Maslow published "A Theory of Human Motivation," that he first mentioned self-actualization. This paper, outlining the "hierarchy of needs," contained some of Maslow's greatest contributions to the field of psychology. The paper was well received and was quickly republished in various journals and anthologies.

In his new theory of motivation, Maslow identified five levels of need. The first level included physiological needs. He called these the most "prepotent" of all needs; in other words, physiological needs like hunger were the most basic and had to be satisfied before the next level of need could be addressed. So it was with

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each level in Maslow's hierarchy: the previous level had to be satisfied before the next level could be addressed.

If the physiological needs were gratified, Maslow speculated that a second level of needs would emerge. He called these safety needs and included under this heading security; stability; protection from fear, anxiety, and chaos; and the need for structure, order, law and limits. The third level, which emerged only after physiological and safety needs were gratified, was comprised of belongingness and love needs.

> Now the person will feel keenly, as never before, the absence of friends, or a sweetheart, or a wife, or children. He will hunger for affectionate relations with people in general, namely for a place in his group or family, and he will strive with great intensity to achieve this goal.
>
> Maslow, 1970, 43

The esteem needs were the fourth level postulated by Maslow. He described these as the need for a stable, high evaluation of oneself and for the esteem of others. He noted that when these needs were satisfied, one experienced feelings of self-confidence, self-worth, strength, and adequacy. When thwarted, however, one might feel helpless, worthless, or inadequate.

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The final need that Maslow described, which came about only after the other four levels were gratified, was the need for self-actualization. This was the first time the term appeared in Maslow's work, and he put forth his first definition of self-actualization in this context. For our purposes, it is worthwhile to quote his definition in full:

> Even if all these needs are satisfied, we may still often (if not always), expect that a new discontent and restlessness will soon develop, unless the individual is doing what he, individually, is fitted for. A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man can be, he must be. He must be true to his own nature.
>
> [Self-actualization] refers to man's desire for self-fulfillment, namely in what he is potentially. This tendency might be phrased as the desire to become more and more what one idiosyncratically is, to become everything that one is capable of becoming.
>
> Maslow, 1970, 46

In this early definition, Maslow postulates self-actualization as the fifth and final level of need that develops automatically when the other four levels are satisfied. There was a problem with this definition that Maslow was to notice later in his life. In a conversation with Willard Frick (Maslow in Frick, 1982), Maslow noted that he now believed that this fifth level of need did not

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develop automatically after basic need gratification. Maslow described this shift in his theoretical position as a surprise. He said that he'd always assumed, that if you "cleared away the rubbish, and the neuroses and the garbage and so on, then the person would blossom out, that he'd find his own way." But Maslow found, especially with young people, that "it just ain't so sometimes. You get people who are in the. . . beautiful . . . need gratifying situation and yet get kind of a value pathology. That is, it's possible to be loved and respected, etc., and even so, to feel cynical and nihilistic, and to feel there's nothing worth working for, which is nonsense, of course" (Maslow, in Frick, 1982, 37). The affluent, cynical baby boom children were a puzzle to Maslow. Why was it that they seemed to have their basic needs well gratified, and yet did not naturally grow into self-actualization? This was a question that fascinated Maslow. It was on his agenda to attend to, but he died before he could satisfactorily address the issue.

This brief account of Maslow's early writing chronicles his movement from a behavioral psychologist to a theoretician who is developing a broader, more humanistic view of human nature. The stage was set for the emergence of Maslow's study on the characteristics of self-actualizing people.

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Having considered the psychological, intellectual, and social influences on Maslow, his ambivalence about religion, and his early work, the task before us now is to take a careful, critical look at his 1950 study on the characteristics of self-actualizers.

The self-actualization study: a critical review

In this landmark study, Maslow identified certain people of superior health and studied them, looking for common characteristics. He attempted to get a clear picture of what very healthy individuals were like. As mentioned above, this study marked a great departure from the work of psychoanalytic theorists as well as from the work of behaviorists. Rather than studying animals in the laboratory, Maslow chose man as the object of his inquiry. Instead of studying samples of psychopathological people, Maslow proposed the study of very healthy people, as a way of developing a picture of what we, as human beings, may hope to grow toward.

Beginnings of the study

We opened this chapter with a passage from The Farther Reaches of Human Nature, written shortly before Maslow's death, in which he reflected about the beginnings of his

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famous study. Maslow said that this study did not "start out as research", but rather "as the effort of a young intellectual to try to understand two of his teachers whom he loved, adored, and admired, and who were very, very wonderful people." He went to say that as he was trying to understand these very wonderful people, by thinking about them and writing about them in his journal and notes, he realized "in one wonderful moment that their two patterns could be generalized" and that he was "talking about a kind of person, not about two noncomparable individuals" (Maslow, 1971, 41).

Thus, Maslow asserted retrospectively that the concept of self-actualization came to him all at once in that one wonderful moment. But we have seen, as Richard Lowry suggests, that while "this account of the origins of the self-actualization concept is certainly true as far as it goes...it is not the whole story" (Lowry, 1973, 31). Certainly Maslow´s work with animals in the behavioral laboratory, his study of Goldstein´s work on self-actualization, as well as his desire to develop a psychology which would help create a world in which "good people would prevail" (Leonard, 1983, 331), all contributed to his formulation of the self-actualization theory.

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The design of the study

There has been a staggering amount of criticism about the poor research design upon which Maslow's 1950 study was based. Frager and Fadiman criticized the small biased sample and the statistically unreliable results (1984, 395). Brewster Smith called the study "regrettably informal considering the speculative weight it was subsequently called to support" and went on to criticize the "bootstraps operation of selecting samples" (1973, 23-4). White calls Maslow's study too informal and "too little protected from its author's predilections to be taken with any degree of finality" (1972, 491).

The informality of Maslow's research design made him particularly vulnerable to another criticism frequently directed at him: that he did not, in fact, discover a "syndrome," but simply had some preconceptions about the self-actualizing person, and found evidence to support these preconceptions. Frager and Fadiman point out that Maslow rarely found data which altered his preconceptions (1984, 395); Lowry concludes after a lengthy study of Maslow's work that he began with a certain vision of human nature and that his results ended by "confirming and extending that vision" (1973, 78). Brewster Smith calls Maslow's work "not an empirical description of the fully

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human, but an explication of his implicit concept of the fully human" (1973,24).

Maslow himself was aware of the inadequacy of the research design of his 1950 study. He said, looking back after twenty years:

> By ordinary standards of laboratory research, i.e., of rigorous and controlled research, this simply was not research at all. My generalizations grew out of my selection of certain kinds of people. Obviously, other judges are needed. So far, one man has selected perhaps two dozen people whom he liked or admired very much and thought were wonderful people and then tried to figure them out and found that he was able to describe a syndrome--the kind of pattern that seemed to fit all of them. These were people only from Western cultures, people selected with all kinds of built-in biases.
>
> Maslow, 1971, 41

Maslow's awareness of his own limitations is disarming. As Brewster Smith sets out to evaluate the design of the self-actualizing study, he pinpoints a feeling I have often had. He said that Maslow is so modest about its own inadequacies and technical flaws that it almost seems unfair to criticize, a bit "like turning a howitzer on a butterfly" (Smith, 1973, 24).

But it is important for us to take the risk of turning this howitzer on the butterfly, and to look critically at

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Maslow's design. First, we will examine his choice of subjects, and secondly his presentation of the data.

Choice of subjects

The main body of subjects were chosen from personal acquaintances and friends of Maslow, as well as from public and historical figures. Maslow, himself, chose certain "Olympic gold medal winners," so to speak, and studied them. The problem arising from this method of choosing subjects is obvious. Maslow was the only chooser, and as he was well aware, no matter who the picker is, "the picker's values will certainly get in the way" (Maslow, in Lowry, 1973, 34).

In an attempt to correct this difficulty, Maslow screened three thousand college students, looking for self-actualizing subjects. He was surprised to find only one usable subject and one or two dozen who "might" be usable in the future. He described them as "growing well" (Maslow, 1970, 150), and concluded that perhaps the type of self-actualization he was interested in studying was not possible for young people in society as they had not yet had time to experience a long-term, post-romantic relationship, nor had they yet found their life's work.

Maslow tried again and collaborated in a second study with E. Raskin and D. Freedom. The researchers identified

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the healthiest one percent of a population of college students and studied them. Unfortunately, the research was never finished; Maslow described it as " even so, very instructive at the clinical level" (Maslow, 1970, 150), but he never published documentation of the results and we are left merely with his opinion and not much to back it up.

Maslow divided his usable subjects as follows:

Cases:	7 fairly sure and 2 highly probable contemporaries (interviewed) 2 fairly sure historical figures (Lincoln in his last years and Thomas Jefferson) 7 highly probable public and historical figures (Einstein, Eleanor Roosevelt, Jane Addams, William James, Schweitzer, Aldous Huxley and Spinoza)
Partial Case:	5 contemporaries who fairly certainly fall short somewhat but who can yet be used for study.

Maslow, 1970, 152

Besides the numerous problems mentioned above, this list leaves us with many more unanswered questions. For example, what exactly is a "fairly sure" and a "highly probable" subject? Operationally, what do these terms mean? Maslow never tells us precisely. Additionally, one wonders why it is possible to study Lincoln in his last years while other subjects have presumably been studied throughout their lives. Again, another unanswered

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question. We are also left wondering, what is a "partial case?" And what precisely does it mean to "fairly certainly fall short somewhat" and still be usable for study?

Gathering of data

The process of choosing subjects for Maslow's study was fraught with difficulty; so was the process of gathering data. Maslow described his gathering of data as the "slow development of a global or holistic impression of the sort that we form of our friends and acquaintances" (Maslow, 1970, 152), rather than a gathering of specific and concrete facts. This was due in part to the type of study he was conducting (a study in which he attempted to generate an impression of a whole human being); but it was also due to the difficulties he encountered during the study. Maslow found it impossible to amass full information on all the subjects. Often the older subjects, when informed of the nature of the research, became self-conscious, uncomfortable, froze up or broke off their relationship with the investigator. In these cases, Maslow decided to study the subjects indirectly. Contacts were described as "fortuitious and of the ordinary social sort" (Maslow, 1970, 152).

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Maslow noted that younger subjects were willing to be studied in a clinical situation -- they submitted to interviews, testing, etc. But this was not greatly helpful since he could find very few younger subjects who were worthy of study.

First clinical definition of self-actualization

There was a positive as well as negative side to the first definition that was used to identify subjects for self-actualization study. The negative criterion was absence of psychopathology. Whenever possible, subjects were given a Rorschach, which Maslow found to be far more useful in "revealing concealed psychopathology than in selecting healthy people" (Maslow, 1970, 150). The positive criterion was close to the description we considered in the fifth level of Maslow's need hierarchy:

> It may be loosely described as the full use and exploitation of talents, capacities, potentialities, etc. Such people seem to be fulfilling themselves and to be doing the best that they are capable of doing, reminding us of Nietzsche's exhortation, "Become what thou art!" They are people who have developed or are developing to the full stature of which they are capable.
>
> Maslow, 1970, 150

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The final criterion, in conformity with Maslow's hierarchy of needs theory, was gratification of the basic needs for safety, belongingness, love, esteem, and self-respect.

At this point, it is useful to compare Maslow's definition of self-actualization with the definition of Kurt Goldstein, who first coined the term. According to Goldstein:

> The organism has definite potentialities, and because it has them it has the need to actualize or realize them. The fulfillment of these needs represents the self-actualization of the organism.
>
> Goldstein, 1939, 204

Goldstein held that self-actualization was the main motivator of the individual, in fact the only motivator that existed. Different drives, such as hunger, thirst, sex, power, and curiosity, were simply manifestations of the organism seeking to actualize itself. If an organism was hungry, for example, it sought food to actualize itself. As mentioned above, Goldstein developed his theory largely as a result of his work with brain-injured soldiers during World War I. A brain-injured soldier was self-actualizing as he strove to rehabilitate himself and realize his potential, whatever that potential might be.

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The distinctions between Maslow and Goldstein are easy to see. For Goldstein, self-actualization was the only motivation that explained phenomenon like hunger, sex, power, etc. For Maslow, self-actualization was the highest level of motivation, the motivation of the organism to fulfill its highest potential. This level could be achieved only after the lower levels of need were gratified. Maslow saw self-actualization as a concept related to highly developed human beings. For Goldstein, self-actualization applied to any human being, at whatever level of development, as he or she strove to maximize his or her potential.

Results of the study: characteristics of self-actualizing people

Maslow presented his data in the form of a set of characteristics of self-actualizing people. There were a number of problems with the presentation of the data, most of them stemming from what Bertha Maslow called "AHM's idiosyncratic style" (Maslow, 1971, xi). As noted above, Maslow's writing is at times vague and difficult to comprehend. Even major headings were sometimes misleading or poorly written.

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As it is necessary for us to consider in some detail the results of Maslow's study, they are summarized below, with an attempt to preserve his meaning in a clear, understandable way.

Efficient perception of reality

At first Maslow phrased "efficient perception of reality" as taste or good judgement, but he found that self-actualizing subjects actually perceived more clearly than other people. "It has become progressively more clear that this had better be called perception (not taste) of something that was absolutely there (reality, not a set of opinions)" (Maslow, 1970, 153).

He noted in self-actualizing people an ability to distinguish the fake and dishonest personality from the more congruent, honest one. In his experiment with college students, he found that the more secure college students were better able to accurately judge their professors than the insecure students. Self-actualizers predicted future events clearly and seemed less fixated on wish, desire, anxiety, or fear. They were much less frightened by the unknown than the rest of us: they "accept(ed) it and (were comfortable with it, often...even more attracted by it" (Maslow, 1970, 154). Einstein's statement is relevant here: "the most beautiful thing we can experience is the

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mysterious. It is the source of all art and science" (Maslow, 1970, 154). Maslow noted that self-actualizing people did not cling to the familiar, nor was their quest for truth the frantic need for certainty, safety and definiteness which characterized Goldstein's brain injured adults.

Acceptance

Maslow found the ability to accept oneself and one's own nature without embarrassment or complaint in the self-actualizing person. There was a relative lack of overriding guilt, crippling shame and extreme or severe anxiety in the healthy person, in direct contrast to the neurotic who was crippled by guilt, shame, and/or anxiety. Maslow noted an acceptance of the frailties, weaknesses and evils of human nature -- an acceptance that he believed came from an understanding of the laws of nature. The self-actualizing person saw human nature as it was, rather than as he wished it to be.

> The first and most obvious level of acceptance is at the so-called animal level. Self-actualizing people tend to be good animals, hearty in their appetites and enjoying themselves without regret or shame or apology. They seem to have a uniformly good appetite for food; they seem to sleep well; they seem to enjoy their sexual lives without unnecessary inhibition.
>
> Maslow, 1970, 156

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Maslow stressed that self-actualizers were not entirely free from guilt and shame: they were simply free of unnecessary guilt and shame. He identified four areas that healthy people did feel guilty about: 1) improvable shortcomings, such as laziness, thoughtlessness, hurting others, or loss of temper; 2) signs of psychological ill health such as prejudice, envy, jealousy; 3) relatively strong habits; and 4) shortcomings of the species or group or culture with which they have identified.

Spontaneity, simplicity, and naturalness

Maslow observed spontaneous, simple, natural qualities in self-actualizing people, and a lack of artificiality and straining for effect. He said his subjects were unconventional, but not in a superficial sense. He called their unconventionality essential and internal. A self-actualizing person might go through a ceremony or follow a convention, as the world called him to do, but he would seldom allow a convention to keep him from doing something that he considered important. Maslow said he was not describing the average authority rebel "who makes great issues of trivial things" (Maslow, 1954, 157).

Maslow described the ethical code of self-actualizing people as relatively autonomous and individual, whereas he found ordinary ethical behavior was often synonymous with

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conventionality. Unfortunately, when Maslow tried to explain what he meant by ethical behavior of self-actualizers, he became quite vague and difficult to understand. He said their "truly ethical behavior...(was) based on fundamentally accepted principles which are perceived to be true" (Maslow, 1950, 158). He left us wondering exactly what fundamentally accepted principles are and who perceived them to be true. This is an example of the type of fuzzy language that at times makes Maslow's work difficult to comprehend.

Problem centering

Maslow found that the self-actualizing person was "problem centered" -- focused on a problem outside himself. This was in great contrast to the average person who spent so much of his energy focused on himself. Maslow noted that often self-actualizing people were conscious of some mission in life, some problem outside themselves which enlisted much of their energies. This was not necessarily a task which they chose for themselves. It might have been a task which they felt was their responsibility, duty or obligation. In general, these tasks were nonpersonal, unselfish, and concerned with the good of mankind, nature, or a few individuals in the subject's family.

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Detachment and need for privacy

Maslow's subjects were able to "be solitary without harm to themselves and without discomfort" (Maslow, 1954, 160). They liked privacy and were more comfortable with it than the average person. They found it relatively easy to be "aloof, reserved, calm and serene; thus it becomes possible for them to take personal misfortunes without reacting violently as the ordinary person does" (Maslow, 1954, 160). Perhaps this detachment accounts for the fact that self-actualizers tended to be more objective than average people, even when problems concerned themselves.

Maslow noted a heightened ability to concentrate on the problem at hand and to become oblivious to one's surroundings when necessary. Self-actualizing people tended to sleep soundly, have undisturbed appetite, and "smile and laugh through a period of problems, worry, and responsibility" (Maslow, 1954, 161). The quality of detachment could cause some problems, particularly in social situations, when it was occasionally interpreted as coldness, snobishness, unfriendliness or hostility.

As one might expect, self-actualizers tended to make their own decisions and follow through on them and to act in a responsible self-disciplined fashion. Maslow quoted experiments by Asch and McClelland (Maslow, 1954, 151) which hypothesized that perhaps 5 to 30 percent of our

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population were self-determiners. Maslow asserted that 100% of his population of self-actualizers were self-determiners. (This assertion, like so many others, was not backed up by hard data.)

Independence of culture; autonomy

Maslow's self-actualizing subjects were relatively independent of the culture and environment for their fulfillment. They were autonomous, propelled by "growth" motivation," the need to develop their own resources, talents, and capabilities. This made them less responsive to worldly fortunes and misfortunes. According to Maslow, "they (could) maintain relative serenity in the midst of circumstances that would drive other people to suicide" (Maslow, 1954, 162). They had enough internal strength to be free from the need for the good opinion and affection of others. Self-development was more important to them than status, popularity or prestige.

Fresh appreciation

Maslow found that his self-actualizing subjects had the capacity to appreciate again and again what he called the basic good things of life. "Thus for such a person, any sunset may be as beautiful as the first one, any flower may be of breath-taking loveliness, even after he has seen

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a million flowers" (Maslow, 1954, 163). Subjects varied in their choice of beautiful objects: some might prefer music; some might prefer children..."but it may certainly be said that they derived ecstasy, inspiration and strength from the basic experiences of life" (Maslow, 1954, 163). Basic experiences included appreciation of nature, loved ones, and works of art. Maslow remarked that less "basic" activities like going to a night club or getting a lot of money would not produce the same quality of appreciation in self-actualizing people.

Peak experiences

The mystic or peak experience was a fairly common experience for many self-actualizers, though not for all. Maslow described the mystic experience as:

> feelings of limitless horizons opening up to the vision, the feeling of being simultaneously more powerful and also more helpless than one ever was before, the feeling of great ecstasy and wonder and awe, the loss of placing in time and space, with finally, the conviction that something extremely important and valuable has happened, so that the subject is to some extent transformed and strengthened even in his daily life by by such experiences.
>
> Maslow, 1954, 164

Maslow noted that although the peak experience occurred more often to self-actualizers than to the general

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population, the experience was still a rare one. It was often of such profound proportions that it caused a transformation in one's daily life.

Maslow felt it important to dissociate this experience from any "theological or supernatural reference." He considered the experience a "natural" one, well within the jurisdiction of science.

Gemeinschaftsgefuhl

Gemeinschaftsgefuhl is a term used by Alfred Adler which translates as "older-brotherly attitude" or "community feeling." Maslow used this term to describe the attitude of self-actualizing subjects toward the human race in general. Self-actualizers exhibited a deep feeling of identification, sympathy and affection for their fellow human beings, mixed with occasional anger and impatience. They had a genuine desire to help the human race, just as one would want to help out the members of one's family. They were in a bit of an awkward position with regard to the rest of humanity, however, as they could perceive more clearly than others, and things which to them were easily recognized were often veiled and hidden to most other people. This at times caused them some anger and impatience, but those feelings were often overshadowed by

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their deep love and concern for humanity and their genuine desire to help when they were able.

Profound interpersonal relations

Maslow found that his subjects had deeper and more profound interpersonal relations than other adults (though not necessarily deeper than those of children). Self-actualizers were "capable of more fusion, greater love, more perfect identification, and more obliteration of the ego boundaries than other people would consider possible" (Maslow, 1954, 166). In addition, they were much more likely to choose partners who were healthy and close to self-actualization themselves. Maslow noted that self-actualizers tended to have few close relationships, but these few relationships ran very deep. There was often a profound love for the human race as a whole, but genuine personal involvement was limited to a small circle of friends and relatives.

The democratic character structure

Maslow's subjects chose friends without regard to race, religion, class, education, political belief, or color. It was the character and talent of a person, regardless of status, that created the attraction. Maslow found a basic humility common to self-actualizers. They

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were very aware of how little they knew in comparison with what could be known and were often ready to learn from anyone qualified to teach them. Additionally, these self-actualizers tended to give a certain amount of respect to any human being, simply because he was a human being. Even when dealing with "scoundrels", they maintained a respect for human dignity. They had a strong sense of right and wrong, however, and were more likely rather than less likely to counter-attack against evil men and evil behavior.

Discrimination between means and ends, good and evil

Maslow found self-actualizers were strongly ethical, had definite moral standards, and lived according to their ethics and standards. But these ethics and standards came from a strong internal sense of right and wrong and had little to do with conventional notions that Maslow believed influence many humans. Maslow's self-actualizing subjects were able to discriminate clearly between ends and means. The situation became complicated because they often regarded many situations and activities as ends in themselves which were, for other people, only means. For example, the self-actualizer was somewhat more likely to appreciate for its own sake the process of getting to some place as well as the arriving. It was occasionally

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possible for him to "make out of the most trivial and routine activity an intrinsically enjoyable game or dance or play" (Maslow, 1954, 169).

Philosophical, unhostile sense of humor

The self-actualizing people in Maslow's study had an active sense of humor, but of a particular kind. The humor was not based in hostility (making people laugh by hurting someone) or authority rebellion (unfunny, Oedipal, or smutty jokes), or superiority (laughing at someone's inferiority). Rather, their humor was similar to philosophy. Maslow called it "humor of the real" (Maslow, 1954, 169). It might consist, for example, in poking fun at human beings in general when they acted foolishly or forgot their place in the universe. Humor was often used for teaching (i.e., the parable). Maslow noted a minimum of puns, jokes, witty remarks and gay repartee in the conversation of the self-actualizer. The humor was more philosophical, spontaneous and intrinsic to the situation.

Creativeness

Maslow found self-actualizers expressed a great deal of creativity. It was different from the type of creativity of Mozart, for example. While Mozart had

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specially endowed drive and capacity, the creativeness of the self-actualizing person was broader, "like the naive universal creativeness of unspoiled children" (Maslow, 1954, 170). Maslow believed that this creativity was potentiality given to all children at birth. It touched on every activity the person was engaged in, bringing with it a greater "freshness, penetration, and efficiency of perception" (Maslow, 1954, 170). Somehow the creativeness of self-actualizing people had survived, intact, from childhood: these individuals were "less inhibited, constricted, bound, enculturated" (Maslow, 1954, 171).

Transcendence of culture

Maslow's self-actualizing subjects maintained a certain amount of detachment from their culture. Maslow broke this detachment and resistance to enculturation into four components. First, he noted that self-actualizing people often fell within the bounds of apparent conventionality when choosing clothing, language, food, and ways of doing things in the culture. Yet these people would not be described as fashionable or chic. They functioned within the culture, probably because it was simpler to do so, but they were not attached to the ways of the culture. One might say they were in the culture, but not of it. Second, Maslow noted that self-actualizers were

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not authority rebels; that is, they exhibited no active impatience or moment to moment discontent with the culture. But they had a calm, long-range concern for improvement of the culture and were willing to be patient for they understood that long term change often came slowly. Self-actualizers, according to Maslow, had courage and resolution when needed. They did not oppose fighting for their principles -- but they did oppose ineffective fighting. Third, self-actualizers had a strong inner feeling of detachment from the culture. They selected what they liked and rejected what they didn't like about the culture, rather than passively yielding to the culture. Fourth, self-actualizers were autonomous. They tended to be ruled by the laws of their own character rather than the laws of society.

Imperfections of self-actualizing people

Maslow found early in his work that there were no perfect people. He was able to identify certain super-healthy people -- not many, but a few. Even these few, however, had imperfections of character. Maslow found, for example, that self-actualizing people occasionally had:

> silly, wasteful or thoughtless habits. They [could] be boring, stubborn, irritating. They [were] by no means free from a rather superficial vanity

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> pride, partiality to their own productions, family, friends, and children. Temper outbursts [were] not rare.
>
> Maslow, 1954, 175

In addition, self-actualizing people were capable of extraordinary ruthlessness on occasion. For instance, Maslow cited "the man who found that a long-trusted acquaintance was dishonest [and] cut himself off from this friendship sharply and without any observable pangs whatsoever" (Maslow, 1954, 175). Similarly, Maslow noted that self-actualizers seemed to recover amazingly quickly from the death of people close to them.

Their kindness could lead to mistakes, such as marrying out of pity or getting too closely involved with neurotic or boring people. Maslow found that many self-actualizers were not free of guilt, anxiety, sadness, self-castigation, internal strife and conflict.

Values

This section was quite brief and sketchy, but it contained the kernel of what was to be a major study that Maslow completed later on the differences between the values of the self-actualizing person and the average person. At the point of the publication of the 1950 article, Maslow noted that there was a difference in the

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values of self-actualizing and average people. He traced this difference to the fact that self-actualizers were at ease with themselves and their environment and deeply accepting of it, whereas the ordinary man saw himself in conflict with the environment and saw the world as a jungle in which he must fight to survive. Maslow was beginning to grasp that this attitude split was at the root of two basically different value systems, but he had not yet formulated his concept of "being and deficiency" values, a concept that will be discussed later in this chapter.

Resolution of dichotomies

Maslow noted a "resolution of dichotomies" in self-actualizing people. For example, poets have for centuries taught us about the dichotomy between head and heart or reason and instinct. But in the self-actualizing person, Maslow found that reason began to work in the service of instinct, and both pointed in the same direction. Thus, the dichotomy formed a unity.

Maslow said, "the dichotomy between selfishness and unselfishness disappear[ed] altogether in healthy people because in principle every act [was] both selfish and unselfish" (Maslow, 1954, 179). In another example, work became play: the opposites joined together to become one. Other dichotomies that seemed to be transcended in self-actualizing people included:

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> kindness-ruthlessness, concreteness-abstractness, acceptance-rebellion, self-society, adjustment-maladjustment detachment from others-identification with others, serious-humorous, Dionysian-Apollonian, introverted-extraverted, intense-casual, serious-frivolous, conventional-unconventional, mystic-realistic, active-passive, masculine-feminine, lust-love, and Eros-Agape.
>
> Maslow, 1954, 179

This concludes the critical discussion of the main points of Maslow's landmark paper on self-actualization. The results are impressive and fascinating. It is unfortunate, however, that the foundation on which they rest is so shaky and full of holes. What follows is a discussion of the main points of Maslow's work on self-actualization after the 1950 study.

Repolishings of his theory: Maslow's work from 1950 until his death in 1970

We have criticized Maslow's 1950 study as being built on a "shaky" foundation. While the results were impressive and weighty, they had little hard scientific data to rest on. This trend continued in Maslow's later work. As a matter of fact, after the 1950 study, Maslow abandoned most of his attempts at setting up experimental designs. Instead, he ventured more boldly into the lands of theory,

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philosophy and speculation. He rethought and repolished many of his earlier ideas.

Much of Maslow's later work on self-actualization focused on four areas: values, cognition, motivation, and love. He struggled to describe these domains in the self-actualizers and to distinguish between their manifestation in the "ordinary" person and the self-actualizer. In addition, Maslow began to formulate distinctions between peak and plateau experiences and between the transcending and non-transcending self-actualizer.

Being values and defensive values

Maslow devoted a large portion of his later work to the study of values of self-actualizing people. He asserted that it was possible to study these values scientifically rather than to create or invent them: "We can discover...which values men trend toward, yearn for, struggle, for, as they improve themselves, and which values they lose as they get sick" (Maslow, 1968, 167). Maslow gathered information about self-actualizing or "being" values from three main sources: the choices of self-actualizing people, the values perceived by self-actualizers and others during peak experiences, and the qualities of great works of art.

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He developed a list of "being-values" which is presented below in its entirety.

1. Truth: (honesty; reality; nakedness; simplicity; richness; essentiality; oughtness; beauty; pure; clean and unadulterated completeness).

2. Goodness: (rightness; desirability; oughtness; justice; benevolence; honesty); (we love it, are attracted to it, approve of it).

3. Beauty: (rightness; form; aliveness; simplicity; richness; wholeness; perfection; completion; uniqueness; honesty).

4. Wholeness: (unity; integration; tendency to oneness; interconnectedness; simplicity; organization; structure; order; not dissociated; synergy; homonomous and integrative tendencies).

5. Aliveness: (process; not-deadness; spontaneity; self-regulation; full-functioning; changing and yet remaining the same; expressing itself).

6. Uniqueness: (idiosyncrasy; individuality; noncomparability; novelty; quale; suchness; nothing else like it).

7. Perfection: (nothing superfluous; nothing lacking; everything in its right place; unimprovable; just-rightness; just-so-ness; suitability; justice; completeness; nothing beyond; oughtness).

8. Completion: (ending; finality; justice; it's finished; no more changing of the Gestalt; fulfillment; finis and telos; nothing missing or lacking; totality; fulfillment of destiny; cessation; climax; consummation closure; death before rebirth; cessation and completion of growth and development).

9. Justice: (fairness; oughtness; suitability; architectonic quality; necessity; inevitability; disinterestedness; non-partiality).

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10. Simplicity: (honesty; nakedness; essentiality; abstract unmistakability; essential skeletal structure; the heart of the matter; bluntness; only that which is necessary; without ornament; nothing extra or superfluous).

11. Richness: (differentiation; complexity; intricacy; totality; nothing missing or hidden; all there; non-importance, i.e., everything is equally important; nothing is unimportant; everything left the way it is, without improving, simplifying, abstracting, rearranging).

12. Effortlessness: (ease; lack of strain, striving or difficulty; grace; perfect and beautiful functioning).

13. Playfulness: (fun; joy; amusement; gaiety; humor exuberance; effortlessness).

14. Self-sufficiency: (autonomy; independence; not-needing-anything-other-than-itself-in-order-to-be-itself; self-determining; environment-transcendence; separateness; living by its own law; identity).

Maslow, 1971, 128-9

Maslow observed that these were the values most often chosen by self-actualizing people. Again, these findings are not based on hard data, but on the same type of global impression he described for his 1950 study. He hypothesized that the tendency to prefer these values was increased by successful psychotherapy; that these values were preferred by people who were healthy, mature, old, strong, independent, courageous and well educated; and that these values were more likely to occur in situations where there was an absense of strong social pressure.

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Maslow referred to a second set of values which he called "defensive (anxiety-instigated) values...or healthy regressive or coasting values" (Maslow, 1968, 168). He discovered that under conditions of really free choice, self-actualizers would select not only being values but also, at times, some "regressive" values like peace and quiet, sleep, surrender, dependency, safety, protection or relief from reality, retiring into fantasy, even wishing for death. Maslow noted that the closer one moved toward self-actualization, the more often one chose being values instead of defensive or regressive values. He also noted that under extremely hard environmental conditions, such as concentration camps, prisons, starvation, etc., people would tend to choose defensive values more often. However, there seemed to always be a few outstanding individuals who, even in the face of horror, consistently chose higher values.

Being cognition and deficiency cognition

In his later work, Maslow used the term "being cognition" interchangeably with "peak experience." He described two modes of perceiving: being cognition and deficiency cognition. Some characteristics of each are summarized below.

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Being cognition	Deficiency cognition
Seen as complete, self-sufficient; integrative perception of unities	Seen as part, incomplete, not self-sufficient, dependent upon other things
Richness of detail; seen from many sides; all aspects equally important	Sharp figure-ground differentiation; seen from some aspects only
No comparison. Seen per se, in itself	Placed on a continuum or within a series; comparing evaluating
Made richer by repeated experiencing	Repeated experiencing impoverishes
So absorbed and poured into the experience that self disappears, so that whole experience can be organized around the object itself	Organized around ego as a centering point; perception not of object alone, but of object mixed with self of the perceiver
Object is permitted to be itself; humble, receptive, passive	Active shaping, organizing, selecting by the perceiver
End in itself; self-validating	Means, instrument, not having self-contained worth but only exchange value
Outside time and space	In time and space
Resolution of dichotomies	Aristotelean logic, separate things seen as dissected and cut off
Object perceived as sacred, holy	Object normal, every day, ordinary

Abridged from Maslow, 1971, 249-253

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Thus, "being cognition" was an open-ended type of perceiving, akin to the peak experience, whereas deficiency cognition was the more limited, day-to-day, ordinary perception. Though his thinking on being-cognition and deficiency-cognition had not crystallized before his study of self-actualizers in 1950, Maslow reported "retrospectively" on the relationship between being and deficiency cognition in self-actualizers (Maslow, 1968, 124). He noted that his subjects were far more capable of B-cognition than the average person.

Although the incidence of B-cognition was higher in self-actualizers, the "peak experience" or B-cognition, as we have noted before, was a rare occurrance in the life of self-actualizing people. "Peak experience, B-cognitions, pure contemplation, whatever their relative frequency may be, seem in terms of absolute numbers, to be exceptional experiences even for self-actualizing people" (Maslow, 1968, 124).

Maslow went on to speculate about the dangers of being cognition. The main danger, he felt, was that the non-judgmental, passive quality of B-cognition could make action impossible or at least indecisive. Another danger was that this type of perceiving might make people less responsible to their fellow human beings. Inactive contemplation might be misunderstood by others as neglect

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or lack of love and concern, and might lead to undiscriminating acceptance, loss of taste, and too great a tolerance.

Deficiency and growth motivation

Maslow took another look at his motivation theory, discussed earlier in this chapter. He noted that all acts motivated by deficiency were undertaken in order to attain a state of equilibrium, or to get rid of an uncomfortable or irritating condition. For example, when one feels hungry, one eats to be rid of the feeling of hunger. Maslow coined the term "deficiency motivation" to describe this category of needs which aimed at tension reduction and the creation of a safe, need-free, neutral state. The first four levels of Maslow's need hierarchy correspond to deficiency motivation. Maslow coined the term "growth motivation" to describe a higher order of needs. These occurred only after the deficiency needs had been gratified. The growth-motivated person might intentionally cause himself more stress and discomfort, for his motivation was to learn, to grow, to self-actualize, and to make use of his talents rather than to reduce his tension. Growth-motivated needs, of course, correspond to the level of self-actualization on Maslow's need hierarchy.

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Love in self-actualizing people

Maslow devoted a whole chapter in Motivation and Personality to consideration of the question of what self-actualizing people can teach us about love and sex. He noted several characteristics of love in self-actualizers. First, there was a dropping of defenses in love relationships. As the relationship continued, there was growing intimacy, honesty and self-expression, a feeling that it was possible to be oneself and feel natural with the loved one. Maslow hypothesized that the better people were the more they would be loved with increasing familiarity; the worse people were, the less they would be liked or loved as familiarity increased. Second, he noted that all subjects had a strong ability to love and be loved. He hypothesized that their psychological health came directly from their ability to be loved. Third, he noted a fusion between sex and love in self-actualizers. Most of his subjects were not interested in sex unless they had a love bond with their partner. He found that sex was both more important and less important for self-actualizers than for the average person. At times, sexual pleasure was experienced in its most ecstatic form; sometimes orgasms were described as profound mystical experiences. On the other hand, the self-actualizer was much more able to go

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for long periods of time without sex, if this was necessary.

The fourth characteristic Maslow noted about love in self-actualizing people was the degree of care, responsibility and pooling of needs with one's partner. Maslow said each person felt the other's needs as if his or her own and felt his needs as if they belonged to the other. Fifth, there was an abundant amount of fun and gaiety in the healthy love relationship. Sixth, Maslow noted a deep acceptance of the other's individuality and respect for the other. Maslow commented on the seeming paradox that self-actualizing people were at the same time fiercely individualistic and also capable of great intimacy. This was another example of the resolution of dichotomies that was mentioned in the previous section. The ability to be separate and individual seemed to pave the way for self-actualizers to risk greater intimacy and fusion. The final quality that Maslow noted was "the greater taste and perceptiveness of healthy lovers" (Maslow, 1954, 200). When surveying the choice of partners and close friends among self-actualizing people, he found them to be of an unusually high-caliber, that is, very close to self-actualization themselves.

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Peak and plateau experiences

Maslow noticed as he aged that the frequency and intensity of peak experiences in his life decreased. As a matter of fact, he began to develop a bit of fear about peak experiences: "I´ve learned that I´ve become somewhat afraid of peak experiences because I wonder if my body can stand them...A peak experience can produce great turmoil in the autonomic nervous system; it may be that a decrease in peak experiences is nature´s way of protecting the body" (Maslow in Krippner [Ed.], 1972, 112-5).

As the peak experiences began to fade, Maslow became aware of a new type of cognition which he called the "high plateau" experience. Where the peak experience could be compared to the sexual orgasm (a mounting up to a climax and then a drop and completion), the high plateau experience was more level. The high plateau tended to be more serene than emotional, was more voluntary than the peak experience, and lasted for much longer periods of time. Maslow defined the plateau as an experience in the witnessing of reality: "it involves seeing the symbolic or the mythic, the poetic, the transcendent, the miraculous, the unbelievable...it is to take rather casually the poignancy and the preciousness and the beauty of things, but not to make a big deal out of it because it´s happening every hour, you know, all the time (Maslow in Krippner [Ed.], 1972, 113).

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Maslow suggested that the plateau was the way the world looked after a peak experience, if that experience really had a transformational effect. Maslow asserted that it was from the high plateau, not the peak, that the great mystics returned to the world to run their monasteries or their grocery stores, but at a much more conscious level.

Theory Z: Transcending and non-transcending self-actualizers

As Maslow's work progressed, he began to distinguish between the two types of self-actualizers: those who experienced peaks and plateaus, and those who did not.

> I have recently found it more and more useful to differentiate between two kinds (or better, degrees) of self-actualizing people, those who were clearly healthy but with little or no experiences of transcendence, and those in whom transcendent experiencing was important and even central.
>
> Maslow, 1971, 270

As examples of non-transcending self-actualizers, Maslow cited Eleanor Roosevelt, Harry Truman and Dwight Eisenhower. Transcenders include Huxley, Schweitzer, Buber and Einstein. Maslow speculated that the non-transcending self-actualizers tended to become involved in politics and social service, helping humanity in a practical way. The

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transcending self-actualizers were likely to be our poets, philosophers and spiritual leaders.

Maslow's work on transcending and non-transcending self-actualizers was carried on toward the end of his life and was published posthumously in The Farther Reaches of Human Nature. It included a preliminary discussion of the particular qualities of transcending self-actualizers which were not normally found in non-transcending self-actualizers. Maslow called this work prescientific: he said, "this is all exploration or investigation or reconnaissance rather than final research, a first approximation rather than the normally verified science which will come later" (1971, 285). It marked his beginning attempt at moving his theory of self-actualization into a transpersonal realm. He suspected that transcending self-actualizers might find it easier than non-transcending self-actualizers to transcend the ego and to go beyond self-actualization (1971, 282). The material he presented was preliminary, but it pointed in a direction that Maslow probably would have developed more fully had he lived another ten or twenty years.

Maslow described transcending self-actualizers as those who spoke "the language of poets, of mystics, of seers, of profoundly religious men" (1971, 273). He noted that not only were these people lovable, as were all self-

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actualizers, but they posessed extra qualities. Maslow described them as more awe-inspiring, more god-like, and more saintly. He noted a paradox in transcending self-actualizers: they were more likely to regard themselves as carriers of talents or "instruments of the transpersonal, temporary custodians so to speak of a greater intelligence or skill or leadership or efficiency" (1971, 282). He believed that transcending self-actualizers were more likely to be profoundly religious.

The case history of Muhammad, s.a.w.s., which comes later in this dissertation, is, in fact, a close look at what Maslow might call a transcending self-actualizer. As noted above, Maslow´s work on this subject was quite preliminary. It is my intention to expand and elaborate on his work by looking in detail at one specific case history of a transcending self-actualizer.

This discussion of transcending and non-transcending self-actualizers concludes our look at developments in Maslow´s self-actualization theory after the 1950 study.

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A final appraisal

We will conclude our critical look at Maslow's work on self-actualization with a final appraisal of its weaknesses, its contributions, and some of the ways the study of Muhammad, s.a.w.s., which follows, can shed light on Maslow's work.

Weaknesses

Methodology - The methodological weaknesses of Maslow's study are obvious, as we have seen in the course of this chapter. The design of his 1950 study is poor. Subjects were chosen by Maslow himself, and he admits there are all sorts of biases built into this selection process which cannot be accounted for. All his attempts at constructing a more objective selection process failed.

Not only were there weaknesses in the selection of subjects, but there were also great problems in the gathering of the data. It was impossible to amass full and accurate information on all the subjects. Older subjects (the bulk of Maslow's acceptable candidates) did not participate happily in the experiment, and the information available about them was consequently incomplete.

Maslow was aware that the number of subjects studied was too small to have any statistical significance. The

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informality of the design made it impossible to repeat his experiment and get reliable results.

Concept of evil - An assumption which underlies Maslow's work is that "all people are decent underneath." It is perhaps this strong belief which accounts for another set of criticisms leveled against his work: his description of self-actualization lacks a well-developed concept of evil.

Brewster Smith talks about the "problem of potentialities", and notes that vice and evil are as much a part of these as virtue. Thus, self-actualization could mean actualizing a good self as well as an evil self. Maslow sidestepped this whole issue by choosing to study the kinds of people who actualize their "good" potential; but these are not the only kinds of people there are, Smith asserts (1973, 30).

Franck (1966) discusses a similar issue. He uses as an example the muscular person who likes to use his muscles and then, according to Maslow's theory must use his muscles to self-actualize and realize his potential. But what if he chooses to use his muscles anti-socially, for instance by bullying people. Isn't he still self-actualizing?

According to Maslow's definition of self-actualization, as it stands in his 1950 study, self-

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actualization "may be loosely described as the full use and exploitation of talents, capacities, potentialities, etc." (Maslow, 1970, 150). Using Maslow's definition, we must answer Franck's question affirmatively: the bully is self-actualizing, because he is acting out his physical potential -- but the potential is used for evil purposes, not for the good one that Maslow assumed would be present.

Maslow was aware that his theory lacked an adequate concept of evil, and his journal entries toward the end of his life are full of comments about evil. He was building an argument that evil was mostly reactive rather than instinctive (Maslow, 1982, 209), that it came about as a result of frustrated needs, rather than any inborn quality in man.

Geller (1982) points out the inconsistency in Maslow's theory of evil. Geller notes that according to Maslow, evil comes from two sources. The first type of evil is caused by social circumstances, outside of the control of the individual. For instance, if the infant lacks adequate contact and love in his early years, this may lead to the sociopathic or psychopathic personality, according to Maslow's theory. Thus, it is possible to maintain that the original self was good, but that evil was created as a result of thwarted need gratification.

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The second type of evil is in the category "metaphathologies," a whole branch of illnesses that Maslow began to notice later on in his life. These metapathologies occur, according to Maslow, only after the lower levels of needs have been gratified. They include conditions like alienation, boredom, apathy, resignation, cynicism, joylessness, meaninglessness and despair.

Geller asserts that the individual bears responsibility for this type of evil, as it is caused not by any thwarting of needs but occurs only after all needs have been gratified. Thus, it would seem that the self has some evil in it, Geller argues, for it would seem that the metapathologies occur as a direct unfolding of the self. If self-actualization is rooted in actualizing the self, and the self can be proved to have some evil in it, then perhaps self-actualization is not adequate to describe the "best" among human specimens. Geller sums up by saying: "Either human nature is in harmony and not in conflict with itself, in which case he (Maslow) cannot account for the metapathologies of contemporary life, or human life is in conflict with itself, in which case the basis of his normative psychology is destroyed (1982, 66).

Thus, Geller shows us clearly that Maslow's attempt to argue for a theory of evil which is caused by thwarting of needs is not adequate to solve the problem of logical

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inconsistency in his theory of self-actualization. For there is some evil or difficulty, acknowledged by Maslow himself, which is not due to thwarting of needs. Thus it is possible that the self-actualizer may actualize evil as well as good potentialities. This is indeed a problem in Maslow's theory which was not resolved before his death. Had he lived another 20 years, however, there is an excellent possibility that he would have continued to ponder the subject carefully.

Failure to self-actualize - The failure of some people to self-actualize who had attained gratification of the four lower needs on Maslow's hierarchy has brought more criticism to Maslow's theory. Wilson (1972) notes a need to define obstacles to growth. Frick (1982) offers the theory that the highest need in the hierarchy is biologically the weakest, and requires, therefore, some sort of auxilliary strength and support to foster its development. He suggests that the "conceptual support" of growth-enhancing concepts like self-actualization, autonomy, responsibility, freedom, choice, and uniqueness would have a good effect in promoting the movement to the fifth level of the need hierarchy.

This was another problem that surprised Maslow, but

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that he was well aware of. It was on his agenda for further consideration, but he died before he could complete his thinking on this topic.

Social critics - We will now briefly consider another group of critics who attack Maslow from a "social consciousness" point of view. Geller (1982) asserts that the concept of self-actualization, though it professes to do otherwise, actually contributes to a process of "dehumanizing human relationships." If self-actualization is considered the most important process in life, then all relationships and actions are seen as being in the service of the self. Aron (1977) is concerned that the concept of self-actualization places too much emphasis on going inward and correcting the person, and too little emphasis on social reform. She charges that such an emphasis will produce self-indulgence rather than self-actualization, and uses for examples the Hippies of the sixties and the growth groups of the seventies.

While the difficulties with Maslow's concept of evil are hard to refute, the criticisms of Geller and Aron are a bit less water-tight. Maslow's description of self-actualizers includes people who greatly value the integrity of their relationships with their fellow humans. As a matter of fact, Maslow found that self-actualizers

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tend to have deep, profound, and unselfish relationships with their fellow humans. Additionally, Maslow warned often against the dangers of self-indulgence. The mark of a true self-actualizer, according to Maslow, was not one who indulged in hedonistic, introspective pursuits, but one who contributed to his society in some way (1970, 159-160).

The term self-actualization - Perhaps the reason that Maslow was so misunderstood by social critics lies in his choice of terms. White (1972) suggests that "self-actualization" was a particularly unfortunate choice for it does not sufficiently emphasize the quality of self-actualizers to strongly focus on tasks outside themselves. White perceptively notes that:

> It is hard to imagine Maslow's surest historical examples -- Jefferson, Lincoln, Spinoza, Einstein, William James, Jane Addams, and Eleanor Roosevelt -- would have thought it appropriate to measure their own worth in terms of self-actualization.
>
> 1972, 492

Maslow seems eventually to have agreed with White, and in the preface to Toward a Psychology of Being, he registers some regret for having chosen the term "self-actualization." He says the term had some "unforeseen

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shortcomings" in that it appears to imply selfishness rather than altruism; seems to stress passivity rather than activity; and seems to diminish emphasis on life's duties and tasks. He suggests that the term "full humanness" might avoid some of these misunderstandings.

Is it true? - Possibly the most interesting topic addressed by critics of Maslow's work on self-actualization is: Is it true? Certainly we cannot rely on the strength of his experimental design to prove the accuracy of his results. Di Caprio (1974) notes that Maslow's formulations do agree significantly with the findings of other theorists including Allport's concept of maturity, Jung's work on individuation, and the theory of Rogers on the fully functioning person, and offers this as evidence of the accuracy of Maslow's work.

Wilson seems to rely on intuitive judgement. He feels, with little hard evidence, however, to back him up, that Maslow had a remarkablly sound instinct. "None of his work has been disproved -- none had to be redone . . . He advanced with the faultless precision of a sleepwalker" (1972, 198).

Richard Lowry is a bit more circumspect in his evaluation of the accuracy of Maslow's results. He admits,

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though, that he is basing his conclusions fundamentally on intuition.

> Are there persons in this world who have (in varying degrees and combinations) the empirical characteristics that Maslow described? Certainly our answer to this would be a qualified yes. Is there present research evidence in psychology to support the hypothesis that these characteristics are significantly associated with psychological health? In my opinion the answer is: Yes, some, although it is hardly overwhelming.
>
> Finally, is the self-actualizing person the truest representative of what human nature really is beneath the surface? This, of course, is one of those very large questions to which only fools and visionaries dare offer definitive answers. Maslow was certainly no fool, but a visionary he most assuredly was.
>
> Lowry, 1973, 49

Thus, Lowry observes that he cannot come up with a definitive answer to the question "is it true" regarding Maslow's work on self-actualization. He found little evidence in Maslow's work itself, nor has there been much corroborating work. There are still a number of unanswered questions about Maslow's theory as it now stands.

But it cannot be denied that Maslow's conclusions, however unproven and unfinished, have been substantive enough to have a profound impact on our culture and to be

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gaining in popularity and frequency and breadth of application.

Major contributions and applications of Maslow's theory

Though there has been a good deal of criticism about the lack of scientific basis for much of Maslow's work, the extraordinary impact and influence of his work has been marveled at by critics. James Klee calls Maslow's work "one of the great bodies of accomplishment in the twentieth century" (International Study Project, 1972, 9). Klee goes on to say that Maslow's influence permeated, but far outreached, academic psychology. He notes that Maslow's ideas are now "major factors in education, business management, community planning, political theory, religious thought, sociology, and medicine (1972, 9). George Leonard feels that Maslow has done more "to change our view of human nature and human possibilities than has any other American psychologist of the past fifty years" (Leonard, 1983, 326). Anthony Sutich called Maslow "the greatest psychologist since Freud" and remarked that "the second half of this century belongs to him" (International Study Project, 1972, 20).

What follows is a look at some of the major contributions of Maslow's theory to psychology as well as education, business management, and health care.

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Psychology - Maslow's influence on the field of psychology has been tremendous. One of the founders of the humanistic psychology movement, his work on motivation and self-actualization stands as an important contribution to Third Force psychology. Frager and Fadiman call Maslow an "investigator of the positive dimensions of human nature that most psychologists ignored" (1984, 345). Maslow was one of the first psychologists to speak to the need for a consideration of the "whole person" as well as the "healthy person" in the ream of psychology. He spoke in a voice so convincing that it was heard around the world.

He also spoke with tremendous courage, always in the face of great opposition. James Bugental, who was the first president of the Association for Humanistic Psychology, reminisced about Maslow, who became a personal friend:

> And sometimes he would talk about the time in his childhood when he'd have to go through a tough Irish neighborhood to get to the library, and about how he would plan his route and sometimes get chased and sometimes get beatup. He went to the library even though he might have to get beat up.
>
> That's the way I see his life. He never stopped doing what he thought he had to do, even though he might get beat up. He had courage, just plain courage.
>
> Bugental in Leonard, 1983, 335

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Not only has Maslow been credited with doing much to foster the growth of humanistic "Third Force" psychology, but he has also been called the father of "Fourth Force," transpersonal psychology. As we noted in the beginning of the chapter, Maslow predicted the coming of a new psychology, centered not in human needs and interest, but "going beyond humanness, identity, self-actualization and the like" (1968, iiii-iv). He helped to found the Journal of Transpersonal Psychology but did not live to see many of the developments of this new field that occurred in the 1970s and 1980s. The Journal has continued its publication. There is now an Association for Transpersonal Psychology. It is possible to study transpersonal psychology at institutions like California Institute of Transpersonal Psychology and California Institute of Integral Studies.

Education - Education is a field which owes a great deal to Maslow´s influence. He wrote about education, applying the principles of Third Force psychology to education (1971, 149-190, 1969, 163-171). He recommended a type of child rearing that fostered freedom within limits. On the one hand, he realized the dangers of over-permissiveness and indulgence in childrearing; on the other hand, he opposed authoritarian, harsh disciplining,

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non-creative parents and teachers. He recommended that classroom instruction foster creativity and spontaneity and that it involve the whole child enthusiastically. He also recommended that classroom instruction be related to real life activities, and that students be encouraged to think deeply about values.

Maslow's hierarchy of needs theory has been of particular interest to educators. Morris (1981) has called for the use of Maslow's hierarchy in classrooms, to personalize curriculum and increase the likelihood of learning. Guest (1985), in a report to the Rio Linda School District, reviewed programs, looking at ways to meet various needs on Maslow's hierarchy. Suggestions were made for meeting physical needs (free lunches, clothing, etc.); safety needs (fire drills, child abuse prevention training); love and belongingness needs (class meetings, friendship groups, counseling, etc.) and esteem and self-actualization needs (displaying student work, reinforcement awards, and participation in projects and special activities).

Business management - Business management is another field which owes much to Maslow's work. In 1960, Douglas MacGregor published The Human Side of Enterprise, in which he applied Maslow's thinking to management theory.

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MacGregor formulated "Theory Y Management", based on Maslow's work. This new theory assumed that external control and threats of punishment were not the only way to bring about effort toward the objectives of an organization, but that under healthy conditions, the employee himself would exercise self-direction and self-control toward objectives to which he was committed. MacGregor's theory further assumed that the capacity for creativity and problem solving was not limited to only a few people in higher management, but was a general human capacity that was largely untapped in modern American industry.

Maslow was fascinated with MacGregor's book and eventually published Eupsychian Management, his own application of self-actualization theory to management. Maslow's book has become a classic, frequently studied in graduate business programs. The ideas in Eupsychian Management greatly influenced other, more recent work in the field: Peter and Waterman's In Search of Excellence (1982), Pascale and Athos's The Art of Japanese Management (1981), and Ouchi's Theory Z (1981).

Maslow generally agreed with MacGregor's assumptions, but felt that his book was a bit too optimistic. He pointed out that Theory Y Management would not work with overly insecure, untrusting types of people. As a matter

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of fact, for this type of management to be successful, Maslow noted that staffs would have to be made up healthy managers as well as healthy employees.

Maslow argued that Theory Y management, when working properly, offered greater chances for success and productivity than authoritarian management styles. The main reason for this is authoritarian management tended to damage the self esteem and stifle the creativity of employees, whereas a more humanistic style valued employees, held them in high esteem, and allowed space for creative expression. Such a style, Maslow argued, would inevitably create happier, more productive workers.

Maslow's arguments have been widely heard and accepted. Many humanistically-oriented firms have taken Maslow's precepts to heart as they designed their organizational structures. Sarmiento (1984), studying new trends in management, noted that humanistic ideas have influenced business and industry, as evidenced by the introduction of a variety of new techniques including sensitivity training (French & Bell, 1980), participative decision making (Hackman and Oldham, 1980), and programs to improve the quality of working life (Carlson, 1980).

A prime example of a firm applying Maslow's principles is Non Linear Labs, a high tech corporation in California where Maslow was a visiting fellow in 1972. Maslow writes

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that he was gratified by "the slow realization that my theories, especially of motivation, were being used and put to the test in the industrial lab" (Maslow in Lowry [Ed.], 1979, Volume I, 191). Some other humanistically oriented firms include Hewlitt-Packard, Apple Computer, Texas Instruments, and Eastman Kodak.

Health care - Let us now look briefly at how Maslow's ideas have impacted on health care in the 1970's and 1980's. We have noticed that Maslow's major influence on psychology was to point psychologists in the direction of studying psychological health as well as illness. This trend has continued well beyond the bounds of psychology, into the field of health care. More and more, physicians as well as their patients are paying attention to preventive medicine and higher levels of wellness (Ferguson, 1980, 242). Rather than focusing on illness and pathology, a great number of people are now actively pursuing health, through balanced, nutritious diets, regular exercise, and conscious relaxation. Of course, Maslow, himself, is not single-handedly responsible for the revolution in health care, but we may certainly speculate that his ideas influenced the change which continues to occur. Says George Leonard, noting the similarity between Maslow's ideas and the new developments

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in health care, "the fastest growing movement in health management today involves the field of holistic, health-oriented approaches to the physical that Maslow applied to the psychological" (Leonard, 1983, 35).

We have sketched briefly some of the major contributions of Maslow's theory, both inside and outside of the field of psychology. His contribution has been enormous, and is still being felt today. We have also looked at the major weaknesses in Maslow's work. What remains now is to consider some of the ways the study of Muhammad, s.a.w.s., which follows, can shed light on Maslow's work.

How can a study of Muhammad, s.a.w.s., further Maslow's work?

There are several areas where the study of Muhammad, s.a.w.s., the founder of one of the world's great religions, can clarify and perhaps even add to Maslow's work.

First, we have considered at length all the difficulties that arose as a result of Maslow's choice of subjects. He was the sole chooser of subjects for his self-actualization study, which made him particularly vulnerable to the criticism that he was not describing a syndrome at

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all, but simply laying out his own view of the "good human being."

Muhammad, s.a.w.s., is considered by a large number of the world's population to be an excellent example of an ideal man. Will Maslow's description of the self-actualizing person fit a description of Muhammad, s.a.w.s.? If the answer is yes, there will be a bit more evidence pointing in the direction that Maslow was describing a type of human being, rather than just his own preconceptions.

Similarly, Maslow was aware that all of his subjects were chosen from relatively modern Judeo-Christian cultures. He was fond of asserting that his study of self-actualization was a description that held true across the human species, but he had little evidence to back up this assertion. Muhammad, s.a.w.s., lived in Arabia in the seventh century. If there is substantial similarity between the description of Muhammad, s.a.w.s., and Maslow's description of self-actualizing people, there would be some evidence that Maslow's work does have cross-cultural validity.

Third, Maslow's description of self-actualizers is a theoretical one, with no specific and extended case history to illustrate it. It is hoped that the in-depth study of Muhammad, s.a.w.s., will complement Maslow's work by

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providing a specific and detailed illustration of his abstract theory.

A fourth point has to do with Maslow's rather ambivalent relationship with religion, which we discussed earlier in the chapter. Though he was drawn to reading and thinking about religious matters, Maslow had a profound suspicion for anything that smacked of "supernaturalism" as he called it. The majority of cases that he chose to study were not conventionally religious people, and not the "transcending self-actualizers" whom he became interested in studying toward the end of his life. The study of Muhammad, s.a.w.s., a highly religious person as well as a "transcending self-actualizer," might help to suggest some qualities which will add a transpersonal dimension to Maslow's theory.

The critical look at Maslow's work on self-actualization in the preceding chapter was a complete one. Although the study of Muhammad, s.a.w.s., which follows will address significant facets of Maslow's theory, as we have discussed above, there are several facets which are outside the scope of this study. Some points not addressed in the following chapters of this dissertation include Maslow's discovery that all people who have gratified the first four levels of needs do not necessarily

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self-actualize and Maslow´s problematical handling of evil.

This concludes our critical look at Maslow´s impressive body of work on self-actualization. In the next chapter, we will consider some material relevant to the psycho-historical approach which will be taken in the study of Muhammad, s.a.w.s.

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Chapter 3

Psycho-history and Psycho-historical Evidence

Having just completed a lengthy review of Abraham Maslow's work on self-actualization, we are now faced with the task of studying, in some detail, the character of Muhammad, s.a.w.s. But before proceeding with this study, there are some contextual considerations which must be addressed. This study is psychological biography, a branch of the new field of psycho-history. We will take a look at the field of psycho-history and discuss the psycho-historical approach, assumptions and biases of this particular study. We will then discuss the particular view of Muhammad, s.a.w.s., which is presented in this study. Next, we will consider the types of evidence on which this study is based and both the merits and limits of this evidence. And finally, we will consider the psycho-historical methodology of the following chapters.

On psycho-history

Psycho-history is a new field in which historical figures or trends are studied from a psychological point of view. As the following study of Muhammad, s.a.w.s., falls

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within the broad guidelines of psycho-history, it is relevant to consider briefly major contributors to the field and to see how this study fits within the field.

Erik Erikson and Robert Lifton are two of the best known voices in the new field of psycho-history. Searching through their work for a clear cut definition of psycho-history, however, reveals little that is certain. Both seem to agree that they are working on the very beginnings of an exciting new area. Erikson, in his book Life History and the Historical Moment, calls psycho-history an "in-between field" (1975, 114). He says that he is not trying to blur the division between therapist and historian, but to develop a new field. Noting that psycho-history is an area in which "nobody as yet is methodologically quite at home" (114), he stresses the importance of the psycho-historian considering his own biases and counter-transference to his subject and examining the accuracy and bias of the information that is available to him.

Robert Lifton says that he prefers to speak of psycho-history rather than social psychiatry, for example, because psycho-history "suggests an intellectual area of concern much wider than that of mental illness" (1970, 5). Though Erikson and Lifton see themselves as working within the framework of the psychoanalytic

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tradition, both are concerned with issues of psychological health as well as psychopathology. Lifton is aware, as was Erikson, that psycho-history is not yet a comprehensive system of thought or even a "field," but calls it "more of a vision of a possibility" (1970, 5) at the time he is writing.

Psycho-historians trace their roots to Freud, who originated what Robert Lifton called "a kind of armchair psychoanalysis of history: the application of a few specific principles of individual psychology (often psychopathology) to interpret great events and even whole epochs" (1970, 6). Freud's one lengthy attempt at applying the principles of psychoanalysis to a historical figure was his monograph on Leonardo da Vinci. He reconstructed Leonardo's emotional life from early childhood to analyze his psychosexual history.

Erikson's contribution to the field of psycho-history was a refinement of the practice of focusing on great men of history while holding to basic Freudian insights. Erikson studed Martin Luther and Gandhi in great depth.

Robert Lifton, greatly influenced by Freud as well as Erikson, developed another psycho-historical approach: that of "shared psycho-historical themes, as observed in men and women who have been exposed to particular kinds of individual and collective experience" (Lifton, 1970, 7).

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Instead of carefully studying one famous person, as Erikson had, Lifton interviewed many people who were involved in a particular event, for instance, survivors of the bombing of Hiroshima, and looked for shared psycho-historical themes.

Psycho-historical approach taken in this study of Muhammad, s.a.w.s.

The psycho-historical approach taken in the study of Muhammad, s.a.w.s., in this dissertation, is somewhat related to Freud's and Erikson's approach in that it involves the study of one famous man, coincidentally a highly spiritual man and a religious teacher and innovator, as were the two men (Luther and Gandhi) who Erikson chose to study. But unlike Freud and Erikson, whose orientations are psychoanalytic, this study is deeply influenced by the humanistic tradition as expressed by Maslow and the evolving transpersonal tradition discussed earlier in this dissertation.

Influence from humanistic psychology

Unlike Freud's work, which focused deeply on early childhood, and Erikson's which related early childhood to critical incidents during adulthood, the preliminary focus of this study will be on the mature, adult personality of

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Muhammad, s.a.w.s., without detailed analysis of early childhood. As this study is meant to provide a comparison with Maslow's work on self-actualizers, Muhammad, s.a.w.s., will be studied in a way similar to the one that Maslow chose for his study of self-actualizers. Maslow did not focus on early childhood dynamics, but studied his subjects in their maturity; similarly, this study will borrow Maslow's humanistic methodology, and will focus on Muhammad, s.a.w.s., in his maturity.

This study differs from Maslow's in that he examined a number of self-actualizing people and wrote his results as general characteristics, without providing detailed, specific case histories. This dissertation includes a single, detailed case study of a mature personality. It is hoped that the case history format of this study may help to clarify some of Maslow's characteristics of self-actualizers, by providing specific examples from a specific life.

Transpersonal psychological influence in this study

Another issue which distinguishes this study from Erikson's as well as Maslow's is the handling of religious themes, and this is where the influence of transpersonal psychology can be noticed in this study. As we have seen earlier, Maslow was quite ambivalent about religious issues

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and chose to study people who were, by and large, not conventionally religious people. Erikson, on the other hand, chose to study two deeply spiritual figures: Luther and Gandhi. However, these studies were largely psychoanalytic in nature. Robert Frager recalls a conversation with Erikson in which Frager commented that Erikson's study of Gandhi never really came to terms with Gandhi as a deeply spiritual being, who was quite profoundly involved with spiritual practice. Erikson agreed and replied that his essentially psychoanalytic tools did not allow him to do that (R. Frager, personal communication, 1985).

Unlike Freud, Erikson or Maslow, I am trained in the field of transpersonal psychology, a field which, among other characteristics, is dedicated as well to the analysis and understanding of spiritual aspects of life. With this orientation, I will attempt to come to terms with some of the characteristics of Muhammad, s.a.w.s., that relate directly to his religious pursuits. In discussing the religious aspects of Muhammad's, s.a.w.s., life, I will try to avoid the pitfall of reductionism, that is, reducing a phenomenon to a lower order of complexity. The humanistic psychologists held that it was impossible to reduce all human experiences to biology, learning theory, or other simpler levels of behavior. So do I, as a transpersonal

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psychologist, contend that it is impossible to reduce all religious experiences to the level of personality. Some of these experiences, I believe, are truly "transpersonal" in nature, that is they transcend the personality. They fit within the definition of transpersonal experience set forth by Walsh and Vaughan in Beyond Ego: they involve "an expansion of consciousness beyond customary ego boundaries and beyond the ordinary limitations of time and space" (1980, 16).

In searching for the correct "transpersonal" perspective for this study, I have attempted to write in a way which is both respectful of and acceptable to Moslems (who revere Muhammad, s.a.w.s., and whose lives revolve around his teachings) as well as one which will be of value to fellow psychologists who are interested in the interface between Western psychology and Eastern spiritual disciplines.

On my assumptions

In order to write this dissertation in a way which is both acceptable to Moslems as well as valuable to fellow psychologists, I have made the following assumptions.

1. I assume that Muhammad, s.a.w.s., is a human being, and that, as such, the principles of humanistic and transpersonal psychology apply to him.

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2. I assume that Muhammad, s.a.w.s., is a very highly evolved human being, and as such, a study of his life may make a useful comparison to Maslow's data about self-actualizers.

3. I assume that Muhammad, s.a.w.s., had real, revelatory experiences which led to the writing of the Quran (the Holy Book of Islam) and to the founding of a major world religion. By "revelatory," I speak in the theological sense of a manifestation of Divine Truth.

4. I assume that the extraordinary experiences described by Muhammad, s.a.w.s., are genuine transpersonal experiences, not "infantile" experiences, fantasies, or "symbolic" experiences.

5. I assume that God exists, and also that the writing of the Old and New Testaments, as well as the Quran, were divinely inspired.

On the bias affecting this study

Erikson argues for the necessity of the psycho-historian to come to terms with his deepest biases. He speaks of those biases which are often deeply unconscious and which may play a large role in the psycho-historian's choice of subject as well as its treatment. He says:

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> If all this sounds self-indulgently personal, it is spelled out here only far enough to remind the psycho-historian that his choice of subject often originates in earliest ideals or identifications, and that it may be important for him to accept as well as he can some deeper bias than can be argued out on the level of verifiable fact or faultless methodology. I have come to believe, in fact, that any man projects or comes to project on the men and the times he studies some unlived portions and often unrealized selves of his own life.
>
> 1975, 148

When discussing his own biases and counter-transference in the study of Luther and Gandhi, Erikson comments that he probably, on some deep level, was carrying out his search for a spiritual father, rooted in the fact that Erikson had never met his father, and he took on a sort of mythical quality for Erikson in his childhood. He notes that the study of "Young Man Luther" was appropriate to him earlier in his life, and the study of Gandhi was more appropriate to his development in his middle age.

As mentioned in the introductory chapter of this dissertation, the transference I experience in the study of Muhammad, s.a.w.s., is somewhat similar to Erikson's. We both chose to study male figures. Erikson never met his father; my father died prematurely when I was five and the

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working through of that loss has been a major issue in my development. My father, like Erikson's, took on "mythical" qualities in my mind, and I have long been engaged in a search for spiritual fatherhood. Maslow represents a spiritual father who was quite appropriate to me in my adolesence and early college years; Muhammad, s.a.w.s., is a spiritual father much more attractive to me now, in my mid-thirties. This search is unquestionably a deep issue for me, and certainly will have some impact on my handling of the material of this dissertation.

My approach to this subject has also been affected by the fact that I am a Moslem and a dervish in the Halveti-Jerrahi Order. As such, I have great deal of love, reverence, and respect for Muhammad, s.a.w.s., an attitude which can be of benefit to this study, as well as a potential limitation. My personal experience will hopefully aid me in my ability to understand, first hand, the Islamic view of Muhammad, s.a.w.s. On the other hand, this personal experience and involvement makes it more difficult for me to look objectively at the material I am studying than it might be for someone who did not have this personal involvement. There is a trade-off here. Personal involvement brings depth of understanding, but also some difficulty with objectivity.

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A note on the view of Muhammad, s.a.w.s., presented in this study

As Annemarie Schimmel, a scholar specializing in Islamic mysticism, notes, the western reader is used to the traditional picture of Muhammad, s.a.w.s., that emerged during the hundreds of years of enmity with the Christian world. This picture characterizes him as shrewd, sensual, and a mere politician who at best is "the founder of a heresy derived from Christianity" (Schimmel, 1975, 27).

This is a very different view from the one presented here. The view presented in this dissertation is an Islamic view, based, as we shall see, primarily on classical Islamic sources and first hand accounts of Muhammad's, s.a.w.s., life, as well as commentaries from psychologically sophisticated Islamic teachers who are Sufi teachers in the Halveti-Jerrahi Sufi Order. In this view, Muhammad, s.a.w.s., is revered as a perfect man and is the object of a profound love. Muzaffer Ozak, past leader of the Halveti-Jerrahi Order wrote of Muhammad, s.a.w.s.:

> Just as mankind has been created as the most perfect of all creatures, so the venerable Muhammad, s.a.w.s., has been created as the most perfect of all human beings. He is the most perfect model for the practical application of knowledge. It is impossible to give any better example, for none exists, nor will ever exist. Allah has told us so.
>
> Ozak, 2/169, unpublished

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On the psycho-historical evidence used for this study

What follows is a discussion of the types of evidence used in this study, with a consideration of the merits and limitations of each type.

1. Hadith

The major source used in this study are collections of Hadith, which are first hand reports of the words and deeds, and approval and disapproval of Muhammad, s.a.w.s. Hadith literally translates as a piece of news, a tale, or a reporting of a present or past event, but in Islamic literature, Hadith has come to mean the report of words, deeds, and opinions of Muhammad, s.a.w.s. Hadith are first-hand, eye-witness accounts, verified by multiple sources.

The collecting and sorting through Hadith for their accuracy has developed into a very exacting historical science within the Islamic tradition. According to Imam Muslim, author of a highly respected Hadith collection, the recording and preservation of Hadith was not an after-thought that began long after Muhammad's, s.a.w.s., death; rather, it started during his lifetime and was intensified immediately after his death (1978, iv).

Hadith researchers developed a set of principles in the light of which the accuracy of Hadith was judged. The

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principles related to both the Isnad (chain of transmission of the Hadith) as well as the Matn (text). Those who specialized in the study of the chain of transmission of Hadith scrutinized the lives of narrators. They ensured, first, that it was possible for the transmitters to have met one another in a direct line, which went back to Muhammad, s.a.w.s., and second, that each of the narrators was completely trustworthy (Holt, Lambton, and Lewis, 1970, 590).

Similarly, laws were created to test the genuineness of the text. These had to do with detecting Hadith that had a tendency to contradict any established belief in Islam.

There developed a tradition of classifying Hadith according to their accuracy. The highest classification was Sahih (sound) Hadith. There are Hadith in which no weakness has been found either in the chain of transmission or in tendency to contradict any established belief in Islam.

The Hadith collections used in this study of Muhammad, s.a.w.s., are the English translation of Imam Muslim and Dr. James Robson's Mishkat al-Masabih which contains traditions from both Imam Muslim and Imam Bukhari. All of these traditions fall within the category of Sahih--the sound traditions with no weakness in either chain of transmission or tendency to contradict any established

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Islamic belief. Additionally, several Hadith are taken from The Book of Sufi Chivalry, written by the medieval Sufi sage Ibn al-Husayn al-Sulami, and translated by Tosun Bayrak.

Merits of Hadith as psycho-historical evidence. There are several very positive aspects to this data. It is certainly fortunate for the purposes of this study that early Moslems felt it necessary to preserve for posterity an accurate description of the words and deeds of the man they believed to be a prophet. An unusually rich and detailed source of information about the character of Muhammad, s.a.w.s., is therefore available, based on first-hand, eye-witness accounts. Amazing and painstaking care has been taken, as we have seen, to preserve the accuracy of the transmission. We might cautiously assume, considering the care taken to preserve Hadith, that we have an accurate body of information. Moreover, we have a fairly extensive, detailed body of information available.

Limitations of Hadith as psycho-historical evidence. One problem which we must take into account, despite the painstaking research practices of the early Moslems, is what Erikson calls the "myth-affirming and myth-destroying propensities of a post-charismatic period" (1970, 149). Where myth-making predominates, Erikson notes, every facet of the great man's life becomes, or is, reported like a

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parable. And conversely, those who cannot commit themselves to belief in the myth must "disavow it with destructive fervor" (1970, 149). We must remember that those who wrote about Muhammad, s.a.w.s., though admirably and painstakingly attempting to be non-biased, were all Moslems and loved Muhammad, s.a.w.s, and there is always the possibility that that bias somewhat colored their work, though they built in many safe guards against it.

Another problem which should be glaringly apparent at this point is that while the information we have has some claim to validity, there is the possibility that errors of "omission" have been made. A major factor used in determining the quality of Hadith is agreement with Islamic belief. This leads us to wonder what behaviors or qualities of Muhammad, s.a.w.s., may have been omitted for failing to comply with standard Islamic tradition.

It is important to remember that the view presented of Muhammad, s.a.w.s., in this study is an Islamic view, with some claims to objectivity about his life and character, but also some unanswered questions about the biases of the witnesses as well as the editing practices used to sort out the traditions of Muhammad, s.a.w.s.

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2. Biographies

There are two major biographies which are used in this study*. Martin Lings' Muhammad is based on earliest sources available to be studied. He takes into account many Hadith collections, as well as biographies from the eighth and ninth centuries. Early biographers were as involved in the science of preserving accurate information as were the Hadith collectors. Muhammad Haykal's The Life of Muhammad is also based on early sources. Haykal set for himself the task of recording accurately Muhammad's, s.a.w.s., life, as transmitted in historically correct sources, with as clear and unbiased a mind as he was capable of generating.

Merits of these biographies as psychohistorical evidence. Like the Hadith, the biographies of Muhammad, s.a.w.s., offer a rich source of material about the Islamic view of Muhammad, s.a.w.s. There can be some claim made for historical accuracy, since both biographers attempt to be true to the earliest historical sources. A main advantage of the biographies is that they present a more

* I am indebted to Tosun Bayrak, Sheikh in the Halveti-Jerrahi Order of Dervishes and professor of Oriental Art History at Fairleigh Dickenson, who directed me to these sources.

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coherent picture of the life of the Prophet than do the collections of Hadith. Hadith are a group of short sayings or actions of the Prophet, not arranged in a particular chronological order. Reading through them, one may become well informed on a particular topic or aspect of Muhammad's life, but it is difficult to get the general chronological picture which is presented in the biographies.

Limits of the biographies as psychohistorical evidence. The limitations of this material are very similar to the limitations discussed more thoroughly in the section on Hadith. First, there is the problem of the lens through which the biographers look. Both are Moslems and both hold Muhammad, s.a.w.s., in great esteem, which certainly may bias their interpretation of their materials. Additionally, the sources on which they base their studies are Islamic sources, certainly vulnerable to the "myth-affirming" propensities discussed in the previous section on Hadith. The biographies may also suffer from the error of "omission," that is, from material that may have been excluded, at the level of the original sources, because it did not conform with Islamic belief.

3. Interpretations of Hadith and biographical material

The commentaries about Muhammad, s.a.w.s., by Sheikhs Tosun Bayrak and Muzaffer Ozak are in the form of lecture and written material. Both are Sheikhs in the

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Halveti-Jerrahi Order, who have devoted many years to the study of the life of Muhammad, s.a.w.s. Their teachings have shaped and broadened my understanding of Muhammad, s.a.w.s. The work of Muzaffer Ozak has been helpful in presenting interpretations and commentary on various hadith and stories about Muhammad, s.a.w.s. Tosun Bayrak's commentary has been particularly useful in helping me sort through sources to find the ones most faithful to the Islamic view of Muhammad, s.a.w.s. In terms of the problem of historical accuracy, we again are faced with the problem of bias as both Muzaffer Ozak and Tosun Bayrak are Moslems and Sufis who have great love and respect for Muhammad, s.a.w.s.

I conclude this discussion of the psycho-historical evidence used for this study by noting that the Hadith represent the most sound of the types of psycho-historical evidence used in this study. We have seen that even our most sound evidence has some serious limitations. Freud makes an interesting point in his study of Leonardo that can be of some help here. When discussing the types of psycho-historical evidence he used in his study, Freud acknowledged that a major source of his information was the novel on Leonardo by Merezhkovsky as well as several biographies whose veracity could not be established. Though Freud's evidence could not be proven to be true, he

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argued that "it was still of incontestable value as evidence of what men believed at that time" (1964, 14). Similarly, though the body of Hadith is probably more complete and more correct than any other records we have available about great spiritual figures, it does have some limitations. But it is valuable to us in that it presents a picture of the Islamic view of Muhammad, s.a.w.s., as an ideal human being. And it is the hypothesis of this dissertation that that view of Muhammad, s.a.w.s., may offer something of value to Abraham Maslow's work on self-actualizing people.

Psycho-historical methodology of the following chapters

In developing a psycho-historical look at the Islamic view of Muhammad, s.a.w.s., I will proceed in the following way.

First, I will consider some contextual material which will set the groundwork for the study. This will include a look at Arabia at the time Muhammad, s.a.w.s., began his career, and an overview of the circumstances of his life.

Second, I will consider Muhammad, s.a.w.s., from the point of view of Maslow's description of the characteristics of the self-actualizing person. I will

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look, in detail, at the characteristics of Muhammad, s.a.w.s., which fall within the framework of Maslow's discussion of self-actualizers.

Third, I will conclude by considering some of the transpersonal characteristics of Muhammad, s.a.w.s., which do not fall within the framework of Maslow's discussion of self-actualizers.

Summation

The main ideas presented in this chapter are summarized as follows:

1. Psycho-history is a new field in which historical figures or trends are studied from a psychological point of view, generally from a psychoanalytic point of view.

2. This study is influenced by the humanistic as well as the transpersonal psychological points of view. From humanistic psychology, this study borrows Maslow's format for describing the characteristics of self-actualizers. This study will consider the religious/mystical aspects of Muhammad's, s.a.w.s., life from the non-reductionistic point of view of transpersonal psychology.

3. This study aims for a "transpersonal" perspective which is both acceptable to and respectful of Moslems, as well as valuable to psychologists. This study assumes that Muhammad, s.a.w.s., is a human being, who had real,

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transpersonal, revelatory experiences which led to the writing of the Quran and to the founding of a major world religion.

4. The deepest psycho-historical bias affecting this study, similar to the one experienced by Erikson in his work on Luther and Gandhi, is related to my lifelong search for spiritual fatherhood. My analysis is also colored by the fact that I am a Moslem as well as a dervish of the Halveti-Jerrahi Order.

5. The major forms of evidence used for this study are Hadith--first-hand, eye-witness accounts of Muhammad, s.a.w.s., carefully collected and preserved; carefully researched biographies of Muhammad, s.a.w.s.; and commentaries by Halveti-Jerrahi Sheikhs Muzaffer Ozak and Tosun Bayrak.

6. The psycho-historical methodology of the following chapters includes some contextual material on pre-Islamic Arabia and a chronology of Muhammad's, s.a.w.s., life; a look at the character of Muhammad, s.a.w.s., from the point of view of Maslow's description of self-actualizers; and a consideration of some of the characteristics of Muhammad, s.a.w.s., which do not fall within the framework of Maslow's discussion of self-actualizers.

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Chapter 4

Setting the Context:

A Look at Muhammad´s, s.a.w.s., Life and Times

As the first step in my psycho-historical methodology, I will provide some contextual information, first about the time and culture into which Muhammad, s.a.w.s., was born, and second, about the chronology of his life.

The information on the time and culture of Muhammad, s.a.w.s., is useful from two standpoints. First, it is necessary to see Muhammad, s.a.w.s., within his social and cultural context, in order to fully appreciate and understand the detailed discussion of the qualities exhibited by Muhammad, s.a.w.s., that follows this chapter. Secondly, a bit of information about culture will underscore the fact that the culture experienced by Muhammad, s.a.w.s., was markedly different from the fairly recent Judeo-Christian cultures (all within the past 300 years), into which Maslow˘s self-actualizing subjects were born. Given the striking difference in cultural backgrounds between Muhammad, s.a.w.s., and Maslow˘s subjects, if there turns out to be a correspondence between

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Maslow's findings and the characteristics of Muhammad, s.a.w.s., we have a bit more evidence pointing to the fact that Maslow's theory has validity outside of a fairly modern Western Judeo-Christian culture.

The brief chronology of Muhammad's, s.a.w.s., life which follows the discussion of the time and culture of Muhammad, s.a.w.s., is useful also to establish a context to understand the discussion of personality which follows. The discussion of Muhammad's, s.a.w.s., personality in his adulthood will be enriched if the reader is familiar with the most basic events of his life. In fact, it would be impossible to understand the discussion of Muhammad's, s.a.w.s., character without a brief grounding in the events of his life.

Arabia at the Time of Muhammad, s.a.w.s.

When Muhammad, s.a.w.s., was born in A.D. 570 in Mecca, the main town of Arabia, the great Egyptian, Greek and Babylonian civilizations had already flourished and died. Europe was still largely pagan. And the two empires of Persia and Byzantium were locked in a struggle which ultimately led to the death of both. The time marked a period of political, social, and cultural decline in Europe

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that has often been characterized as the "Dark Ages."

It is important to note that Arabia did not play much of a role in world history until the seventh century when Muhammad, s.a.w.s., emerged as a secular and religious leader. Before the time of Muhammad, s.a.w.s., Arabia was largely a nomadic civilization with a few settlements around oases. Yathrib (later known as Medina) and Mecca were the two major settlements.

Arabia is made up primarily of harsh desert land. Desert life was extremely difficult and had a profound impact on Arabian culture. Civilization revolved around tribes made up of clans (families or groups of families). Since living conditions were so perilous, tribesmen were very dependent on each other for protection and survival.

As tribes were close-knit, there was little problem with crime inside the tribe, but there were no sanctions on inter-tribal violence, and one tribe attacking another was a frequent occurrance. There was no central authority in Arabia, providing government or maintaining law and order. The closest thing to a central government came from Quraysh, a tribe which dominated Mecca and which was the most powerful and respected of all the tribes in Arabia. Quraysh owed much of its position to the fact that it was the tribe responsible for maintaining the holy Ka´aba in Mecca, a shrine where travelers would come for pilgrimage.

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The nomadic Arabs in the first century after Christ were animists, in that they worshipped such natural objects as trees, rocks, and water springs. Over the years, this worship developed into a sort of polytheism -- belief in a variety of spirits often based on a particular rock or shrine. The most famous of these was the shrine of the Ka´aba at Mecca, which was later to become the holiest shrine for the Islamic religion. Monotheistic ideas began to filter into Arabia, through contact with Christians from the Byzantine Empire, Jews, and the Persian Zoroastrians.

There was little development of art during this time, with the exception of poetry and oratory. It stands to reason that a nomadic people, moving frequently and carrying few possessions, would choose beautiful words as their main form of artistic expression. Poets were held in high esteem in Arabic society, and the emergence of a poet in a tribe was celebrated as a great blessing for that tribe.

The position of women in pre-Islamic Arabia was bleak. In certain families of high status in Arabia, the practice of infanticide of females was common. Women were regarded as property, and occupied a place only slightly higher than that of a slave. They had no rights of inheritance, and were passed from one male member of the family to another, along with property, if their father or

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husband died. Slavery was common, as was the cruel manner in which slaves were treated.

The Arabian Peninsula began to emerge from isolation in the beginning of the sixth century. In the north-east, the Arabian kingdom of Hira allied itself with the Persian Empire, and in the north-west, the Kingdom of Ghassan formed an alliance with Byzantium. In the south, King Abraha built a strong state, independent of Persia and Ethiopia. No unity was achieved in Arabia, however, and when King Abraha died about A.D. 570, his kingdom was occupied by the Persians. Ghasan and Hira also declined, and by the beginning of the seventh century A.D., Arabia was no more than a group of petty autonomous states.

Amidst this unstable political condition, the small settled communities in Yathrib and Mecca grew, but were not very developed or sophisticated. Yathrib was primarily agricultural, growing cereals and dates. Mecca was entirely a trading community, without farming, and was dominated by the powerful Quraysh tribe. It was to this community in Mecca, wealthy and sophisticated only in comparison to its nomadic neighbors, that Muhammad, s.a.w.s., was born.

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A chronology of Muhammad's, s.a.w.s., life

The major events of Muhammad's, s.a.w.s., life will be outlined in a fairly straight-forward fashion, as reported in the main sources used for this study.

Muhammad, s.a.w.s., was born in Mecca, in A.D. 571. His father Abdullah, a member of the powerful and honored Quraysh tribe, died several months before his birth. This loss, even before his birth, was one of the many losses which marked Muhammad's, s.a.w.s., early childhood. As was the custom of the time, Muhammad, s.a.w.s., was sent to the desert to be raised by Halima. Desert life was generally believed to be healthier than city life for young children, and it was common for infants to be placed in the care of desert women.

Muhammad, s.a.w.s., recalled, in later years, a remarkable experience in the desert. He said that when he was about three years old, he was approached by two men, dressed in white, who carried a gold basin full of snow. They held him, split open his breast, and removed his heart. Splitting open his heart, they removed from it a black clot, which they threw away. Then they washed his heart and his breast in the snow. This story was reported by the young Muhammad, s.a.w.s., to his milk mother, and was confirmed by Halima's natural son, who said he witnessed the event. But Halima could find no mark on

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Muhammad, s.a.w.s, and being disturbed by the occurrance, she traveled to Mecca, and recounted the story to Aminah, Muhammad's, s.a.w.s., mother.

Aminah, reportedly, was not disturbed, for she had been conscious of a light within her during her pregnancy, and believed that great things were in store for her son. At this point, she decided to raise her son herself, and he came to live in Mecca with her until her death, three years later.

Muhammad, s.a.w.s., was now an orphan, with neither father nor mother. According to the Quran, Muhammad's, s.a.w.s., loss of his parents was part of Allah's plan for him. Quranic revelation maintains that Allah caused Muhammad, s.a.w.s., to be orphaned so that He alone would be responsible for Muhammad's, s.a.w.s., care, and so that Muhammad, s.a.w.s., would come to rely on Him as his true Father (Quran, 93:7-9).

After the death of Aminah, Muhammad, s.a.w.s., went to live with his grandfather Abd al-Muttalib, one of the most respected men of his age, who is credited with having rediscovered the famous Well of Zem Zem, first found by Hagar and Ishmael, but lost to the Meccans for many generations. Two years later, the young Muhammad, s.a.w.s., was faced with yet another bereavement when his grandfather died. He then came to live with his uncle, Abu

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Talib, who had several children of his own, and was not well off, but is reported to have treated Muhammad, s.a.w.s., as though he were his own son.

At the age of thirteen, Muhammad, s.a.w.s., asked for and was granted permission to accompany his uncle on a caravan of merchants headed for Syria. He apparently performed so well on this caravan that he became quite popular with other merchants. As the years passed, merchants frequently hired Muhammad, s.a.w.s., as their agent in commercial transactions. They trusted him and appreciated his tact and good judgement.

When Muhammad, s.a.w.s., was about 22 years old, the merchant husband of Khadija died, and she was left with a business to run that required an agent to manage it. Muhammad, s.a.w.s., was recommended to her, on account of his reputation for honesty and trustworthiness. He had come to be known throughout Mecca as "al-amin," the trustworthy one. Muhammad, s.a.w.s., accepted her offer for employment, and traded for Khadija for the next three years, after which time Khadija offered Muhammad, s.a.w.s., her hand in marriage.

Muhammad, s.a.w.s., was 25 and Khadija 40 at the time of their marriage. They lived together, quite happily, for the next 25 years until Khadija's death. Six children were born to Muhammad, s.a.w.s., and Khadija. Their two sons,

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Qasim and Abdullah, died in infancy. Of their four daughters, Zaynab, Ruqayyah, Umm Kulthum, and Fatimah, only Fatimah lived longer than her father.

On the day of their marriage, Khadija gave Muhammad, s.a.w.s., the gift of Zayd, her 15 year old male slave. Zayd had been sold into slavery several years earlier when the village he and his mother were visiting had been raided by a neighboring tribe, the Bani Qayn. Zayd's father and uncle learned of his whereabouts, and came to Muhammad, s.a.w.s., offering him a handsome ransom for Zayd's release. Muhammad, s.a.w.s., told Zayd to choose where he wanted to be: if he wanted to return to his home, he was free go, without ransom; if he wanted to stay, he was free to do that, also. Zayd, whose love for Muhammad, s.a.w.s., had grown deep, chose, to the astonishment of his family and the community, to remain with Muhammad, s.a.w.s. Muhammad, s.a.w.s. then freed Zayd, and publicly adopted him as his own son. Thereafter, Zayd was known as Zayd ibn Muhammad, or Zayd, son of Muhammad, s.a.w.s.

When Muhammad, s.a.w.s., was in his thirty fifth year, Quraysh formulated plans for rebuilding the Ka'aba. After tearing down the old structure and replacing the walls, the time came for returning the Black Stone (a holy relic which Moslems believe was first brought by an Angel to Abraham, the reputed original builder of the Ka'aba), to its rightful

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place in the Ka´aba. Quraysh begin to quarrel among themselves, for each clan wanted the honor of replacing the Black Stone. Unable to decide amongst themselves what to do, they agreed to follow the counsel of the next man who entered the Ka´aba.

That man was Muhammad, s.a.w.s., the man well-known as "al-amin", the trustworthy. The quarreling members of Quraysh explained the situation to Muhammad, s.a.w.s., who came up with a rather ingenious solution. He asked that a cloak be brought to him, and after spreading it out on the ground, he placed the Black Stone in its center. Then he asked one member of each clan to carry each of the four corners of the cloak. In this fashion, the Stone was carried to its place, at which time Muhammad, s.a.w.s., himself, lifted it from the cloak and placed it on the corner that had been prepared for it.

Little is known of the next five years of Muhammad´s, s.a.w.s., life, save that he began to take much time for solitude and contemplation. He could often be found in the mountain cave of Hira, praying, fasting, and meditating. There is no documented evidence about the nature of Muhammad´s, s.a.w.s., meditations in the mountain cave. Haykal, one of the biographers used for this study, speculates that this was a time for pondering deep questions:

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> But what is space? And what is this life which is today and gone tomorrow? What is its origin and source? Is this world and our presence therein all a mere accident? The world and its life have, however, immutable laws which cannot be the product of circumstances. Men do good and they do evil. But do they do it willingly and deliberately, or is their action a mere instinct which they are powerless to control? It was of such spiritual and psychological questions that Muhammad, s.a.w.s., thought during his solitary retreat in the cave of Hira.
>
> Haykal, 1976, 71

During the month of Ramadan of his fortieth year, when Muhammad, s.a.w.s., was alone, fasting in the cave of Hira, he reported that revelation first came to him. This is an event frequently retold by Muhammad, s.a.w.s., and later placed in Hadith collections and biographies. According to these sources, Muhammad, s.a.w.s., reported that an Angel came to him in the form of a man. The Angel commanded Muhammad, s.a.w.s., to read, to which he said he could not read. At that point, Muhammad, s.a.w.s., reported that the Angel choked him, and said again, "Read!", and Muhammad, s.a.w.s., said he could not. This happened a third time, and after choking and releasing him, the Angel recited to Muhammad, s.a.w.s., the first words of the Holy Quran.

> Proclaim! (or Read) in the name of thy Lord and Cherisher who created--
> Created man, out of a (mere) clot of congealed blood:
> Proclaim! and thy Lord is Most Bountiful,--

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He Who taught the use of the Pen,--
Taught man that which he knew not.

Quran, 96: 1-5

Later, Muhammad, s.a.w.s., said: "It was as though the words were written on my heart" (Lings, 1983, 44).

After this experience, Muhammad, s.a.w.s., left the cave, and returned home to his wife, Khadija. By the time he reached home, he was shaking and greatly disturbed, fearing that he had lost his mind. When he had recovered enough to tell Khadija what had happened, she assured him that he was not insane, and that she felt the revelation was truly sent from God through His Angel. She trusted her husband's honesty and his good character, and believed that God would not play tricks on such a fine man. She went to see her cousin Waraqah, a Christian who was by that time an old and blind man. Waraqah had often felt that a true Prophet was coming. When he heard Khadija's story, he said, "Holy! Holy!. By Him in whose hand is the soul of Waraqah, there hath come into Muhammad, the greatest Namus (Angel of Revelation), even he that would come unto Moses. Verily Muhammad is the Prophet of this people. Bid him rest assured" (Lings, 1983, 44).

Because she accepted her husband's revelations, Khadija is credited, in Islamic lore, with being the first Moslem. The revelation Muhammad, s.a.w.s., received on Mount Hira

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was the first in a long series that were to continue until his death, 23 years later, and which were to make up the Quran, the Holy Book of the Islamic religion.

The revelations began to instruct Muhammad, s.a.w.s., in a new religion, Islam, which means submission to the will of God. When Muhammad, s.a.w.s., was directed to proclaim his message widely, he met, at first, with much ridicule and little support. Four people, however, believed in him from the start: his wife, Khadija; his young cousin Ali; his freed man Zayd; and his friend, Abu-Bakr. Some support for the new religion came from the under-privileged communities in Mecca, slaves and women, whose stature in Meccan society at that time was very bleak, and from young men in Mecca, who were inspired by the new revelation.

A time of severe persecution of Moslems began, difficult to resist because many of the new converts, being women, young men, or slaves, were in vulnerable positions. Slaves were at the total mercy of their masters; women were considered the property of their husbands; and young men, though free, did not possess wealth or authority. The persecution took many forms, ranging from verbal abuse to physical torment. Slaves who accepted Islam and were owned by masters who despised the religion were in the worst position, and were at times exposed to unbearable torment.

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Muhammad, s.a.w.s., himself was not immune from this persecution. He was kept from severe harm by the protection of his uncle, Abu Talib, who did not accept the religion of Islam but who also chose to stand by his nephew. There are, however, documented examples of times when he was verbally abused and otherwise harrassed. Moreover, he endured the pain of watching his followers suffer greatly because they had embraced the new religion of Islam.

As happens so often when any charismatic leader preaches a popular message of love of God and ethical responsibility, the secular authorities began to feel threatened. The chief members of Quraysh met his preaching with coldness, particularly when he announced his mission, as presented to him through his revelation, of carrying the message of One God, and his intention of overthrowing the idolatry that had become prevalent in Arabia at that time. Quraysh tried many ways to rid themselves of the troublesome Muhammad, s.a.w.s. They spread gossip that he was a dangerous sorcerer, who should be avoided lest one fall under his spell and be lost forever. When they saw this did not work, they tried to buy Muhammad, s.a.w.s., with promises of wealth and power, if he would just give up his "foolish" preaching of this new religion.

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Martin Lings recounts the story of ´Utbah, Muhammad´s, s.a.w.s., uncle, coming to him with promises from Quraysh.

> "Son of my brother, he said to the Prophet, . . . hear what I propose. . .If it be wealth thou seekest, we will put together a fortune for thee from our various properties that thou mayst be the richest man amongst us. If it be honour thou seekest, we will make thee our overlord and take no decision without thy consent; and if thou wouldst have kingship, we will make thee our king; and if thyself thou canst not rid thee of this sprite that appeareth unto thee, we will find thee a physician and spend our wealth until thy cure be complete."
>
> Lings, 1983, 60-61

Lings goes on to report that Muhammad, s.a.w.s., as a reply, recited part of a revelation that he had recently received. ´Utbah was deeply moved by the recitation, and left Muhammad, s.a.w.s..

Failing at this last attempt to check the growth of Muhammad´s, s.a.w.s., influence, Quraysh devised other schemes. In an attempt to starve the Moslems, a severe boycott was established. The small Moslem community, along with members Muhammad´s, s.a.w.s., family who were not Moslems but who chose to protect him, were blockaded within a small area owned by Muhammad´s, s.a.w.s., uncle, Abu Talib. Contact with Moslems, for any purpose at all, was

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strictly forbidden. Muhammad, s.a.w.s., and his small group of followers barely managed to survive by secretly leaving the blockade at night, and gathering some provisions from the few people in Mecca who were sympathetic to his cause, but dared not show it openly. It was a very difficult time for the young Moslem community, but did not have the desired effect of smothering it or convincing Moslems to leave their religion. After three years, five leading Meccans reacted against the persecution and inhumanity, and announced that they would invite Muhammad, s.a.w.s., and his followers out of their isolation. At this time the ban was lifted.

But the health of two of the people closest to Muhammad, s.a.w.s., his wife Khadija and his uncle, Abu Talib, who had raised him, was gravely affected. Khadija died a few days after the boycott was lifted, and Abu Talib died the next month.

Despite the extraordinarily difficult conditions under which Muhammad, s.a.w.s., and the small band of Moslems lived, the religion continued to grow, and Muhammad, s.a.w.s., continued to receive revelation. It was after the lifting of the boycott that Muhammad, s.a.w.s., reported an intense mystical experience, known in Islamic literature as the "night journey" and the "ascension." Muhammad, s.a.w.s., reported that one night when he was

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sleeping in the Ka´aba, as he enjoyed doing, Gabriel awakened him, and led him to a white beast, that looked like something between a mule and an ass, with wings at his sides. Muhammad, s.a.w.s., mounted Buraq (as the beast was called), with Gabriel at his side. They sped northwards, until they reached Jerusalem, where they met many prophets including Abraham, Moses and Jesus, who gathered behind him in prayer. This marked the end of the experience known as the "night journey."

Then, Muhammad, s.a.w.s., reported, that he was taken up to Heaven ("the ascension"). As he passed through seven heavens, he again met the prophets he had prayed with in Jerusalem. He reported that he was shown heaven and hell and was brought to the presence of God, who commanded Muhammad, s.a.w.s., to instruct his people in performing fifty ritual prayers a day (Muslim, 1973, 100-103).

As he made his descent back to earth, Muhammad, s.a.w.s., reported meeting with Moses, who encouraged Muhammad, s.a.w.s., to ask God to lighten the burden of congregational prayer from fifty prayers a day to five.

> The Prophet said: "On my return, when I passed Moses -- and what a good friend he was onto you! -- he asked me: "How many prayers have been laid upon thee?" I told him fifty prayers a day and he said: "The congregational prayer is a weighty

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> thing, and thy people are weak. Return unto thy Lord, and ask Him to lighten the load for thee and thy people." So I returned and asked my Lord to make it lighter, and He took away ten. Then I passed Moses again, and he repeated what he had said, so I returned again and ten more prayers were taken from me. But every time I returned unto Moses, but still he said the same as before; and I said: "I have returned unto my Lord and asked Him until I am ashamed. I will not go again." And so it is that he who performeth the five in good faith and in trust of God's bounty, unto him shall be given the meed of fifty prayers."
>
> Lings, 1983, 103

The "night journey" and "ascension" occurred during the course of one night. When Muhammad, s.a.w.s., returned, and brought the news of his experiences to his community, it was necessary for the small group of Moslems to perform their congregational prayers secretly, for Quraysh's persecution did not end with the lifting of the boycott, but actually reached its peak soon after the boycott. As the revelation flowed in a steady and intense stream, so did the external difficulties that faced Muhammad, s.a.w.s.

It was at this time that Quraysh planned the assassination of Muhammad, s.a.w.s. Islamic tradition holds that the Angel Gabriel came to Muhammad, s.a.w.s., and told him what to do, in the face of this treachery (Lings, 1983, 116). The assassins gathered outside of Muhammad's, s.a.w.s., house, planning to kill him when he

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came out of the house in the morning. Muhammad, s.a.w.s., and his nephew Ali were aware of the assassin's presence. Muhammad, s.a.w.s., gave Ali a cloak which he usually slept in, and instructed Ali to sleep in his (Muhammad's, s.a.w.s.) bed, wearing his cloak. He promised Ali that no harm would come to him. Muhammad, s.a.w.s., left the house. When dawn came, Ali went to the door, still wrapped in the Prophet's cloak, and the assassins saw that they were outwitted.

Meanwhile, Muhammad, s.a.w.s., had gone to the house of his friend Abu Bakr, and the two of them headed for a cave in the Mountain of Thawr, a little to the south. They knew that search parties would be sent looking for Muhammad, s.a.w.s., and they intended to hide out for several days, until it was safe to leave.

Upon leaving the cave, Muhammad, s.a.w.s., set out for Yathrib. The city welcomed him, and changed its name to Medina-tun-Nabi, city of the Prophet, in honor of Muhammad's, s.a.w.s., coming. The immigration of Muhammad, s.a.w.s., and his followers to Medina is called the Hijrah, or migration, and marks a new phase in Muhammad's, s.a.w.s., life. In Mecca, times were hard, and Muhammad, s.a.w.s., was forced to preach in secrecy and to live under very harsh conditions. In Medina, however, he was honored

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from the outset and was accepted as the secular authority of the city.

Muhammad, s.a.w.s., had before him the task of shaping and strengthening his newly formed community, which was made up of Moslems from Medina as well as those who had immigrated with him from Mecca. A mosque was built in Medina, with the help of the entire Moslem community, as well as Muhammad, s.a.w.s., himself. For the first time, it was possible to perform the five ritual prayers in congregation, without the need to hide. Bilal, a freed slave who had suffered torment on account of his Islam at the hand of his old master, became the first Muezzin (caller to prayer). He would shout the new call to prayer from the top of the minaret of the mosque. Revelation at this time also prescribed the giving of alms and fasting during the month of Ramadan as basic pillars of Islam.

A second phase of family life began for Muhammad, s.a.w.s., about a year after the death of Khadija. Muhammad, s.a.w.s., married Sawdah, a widow, and became betrothed to Aisha, the daughter of his dear friend, Abu Bakr. In the years until his death, at the age of 63, Muhammad, s.a.w.s., took 11 wives, in all. This situation has been used by critics of Muhammad, s.a.w.s., as evidence of his lecherousness and sensuality. Islamic commentaries, however point to the fact that Muhammad, s.a.w.s., was

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married to Khadija, a woman 15 years his senior, monogamously for 25 years, that the practice of having more than one wife was a common one in Arabia at that time, that he only brought women into his household who were lawful to him according to Islamic law, that with the exception of Aisha, most of Muhammad's, s.a.w.s., remaining wives were widows, glad to have the protection of living in the prophet's house, and that he treated his wives with an equality and fairness which few men could match.

Muhammad's, s.a.w.s., influence grew slowly but steadily. His increasing popularity, added to the depth of devotion which he inspired in his followers, continued to alarm the Meccan Quraysh tribe. As he worked to build the community of Moslems, Muhammad, s.a.w.s., was constantly aware of the threat of a Meccan invasion.

The Meccans attacked several times, and though the Moslem army was outnumbered, often by three to one or more, they proved victorious again and again. At the first battle Muhammad, s.a.w.s., commanded, the Battle of Badr, he was able to muster an army of only 300 men, and these mostly very old men and young boys who had never fought before. By the Battle of Uhud, three years later, his army grew to about 700, still small, but again victorious.

Shortly after the Battle of Uhud, word came to Muhammad, s.a.w.s., that the Meccans were suffering a

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severe famine. He raised a relief fund, and sent it to Mecca. But his peaceful overtures did not result in any attitude change.

In the meantime, the Moslem community of Medina continued to grow. Part of the new Mosque was reserved for newcomers who had no place to live and no means of sustenance. The became known as "the People of the Bench." Since the Mosque was built as an addition to Muhammad´s, s.a.w.s., own living quarters, he felt very keenly a responsibility for caring for these new converts to Islam. Martin Lings recounts that after Fatimah´s marriage to Ali, she was overcome with exhaustion. She had been grinding corn to help supplement their meager income, and her hands were red and blistered. Ali suggested that Fatimah ask her father for one of the captives he was holding, to help her. At first Fatimah was ashamed to approach her father, but then she and Ali went together. Muhammad, s.a.w.s., refused his daughter´s request, saying "I will not give to you and let the People of the Bench be tormented with hunger. I have not enough for their keep; but I will spend on them what may come from the selling of the captives" (Lings, 1983, 168). Muhammad´s, s.a.w.s., feeling of love and responsibility toward his community was so great that it overshadowed even his concern for his family.

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Lings reports that that same night, after Fatimah and Ali had returned home, Muhammad, s.a.w.s., came to their door, asking permission to enter. He said: "Shall I not tell you of something better than that which ye asked of me? Words which Gabriel taught me, that ye should say "Glory be to God" ten times after every prayer, and ten times "Praise be to God," and ten times "God is most great." And that when ye go to bed ye should say them thirty-three times each" (Lings, 1973, 168). Ali said in after years that he never once failed to say these prayers he had been taught by Muhammad, s.a.w.s.

Muhammad's, s.a.w.s., task in Medina was a large one. He governed the growing community, helped to feed and integrate new members into it, and instructed his community, by word and example, in the ways of Islam, as they were presented to him through revelation. At the same time, he was concerned with protecting his community from the threat of invasion. In addition, he performed the duties demanded from heading quite a large family.

Treachery against the young Moslem community reached a high point when two Arabian tribes pretended to be interested in the new faith and asked Muhammad, s.a.w.s., to send them teachers. He sent ten instructors to the first tribe, and learned that all of them were cruelly murdered. When the second request came, Muhammad, s.a.w.s., hesitated

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on account of the previous experience, but he yielded to the assurances given him by the tribal chief. He sent 70 instructors this time, each who had memorized the Quran. All of them were murdered.

It was at this point that Muhammad, s.a.w.s., resolved to take the offensive. He felt it was necessary to lead expeditions against hostile forces who threatened the security and well being of his people. He moved rapidly and often took his enemies by surprise. When it was necessary to fight, he tried to minimize loss of life. What he asked was that his opponents lay down their arms and promise to keep the peace.

Quraysh continued to oppose Muhammad, s.a.w.s., by joining forces with Jewish allies and other Arabian tribes. This army, aimed at destroying Muhammad, s.a.w.s., and his people, had grown from about eighteen to twenty thousand men. They advanced, full force, on Medina, confident that this time, finally, they would once and for all destroy Muhammad, s.a.w.s.

When Muhammad, s.a.w.s., learned of this situation, he held a council (as was his custom) and accepted the suggestion of Salman, a Persian convert, who suggested that the Moslem community dig a trench around Medina which would aid them in the defense of the city. At this time, the population of Medina was made up of about 3,000 men of all

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ages. The entire population of Medina, with Muhammad, s.a.w.s., working alongside, cooperated in the digging of the trench. The only side of the city left unprotected by the trench was the side which bordered neighboring Jewish tribes. These tribes had pledged to protect Medina, in case of the threat of an outside invasion. Muhammad, s.a.w.s., assumed that the trench would not be necessary on that side of the city because of his treaty with the Jewish tribes.

The confederates attacked, but found it impossible to cross the trench. After some days, the confederates tried to convince neighboring Jewish tribes, who had pledged to defend Muhammad, s.a.w.s., to join them instead. These tribes agreed, though they said they would not attack Medina until the confederates had managed to cross the trench. Then they would attack from the opposite side of the city, the side that the Prophet, s.a.w.s., had left unprotected. The Moslems managed to hold off their attackers for three weeks, but the battle was extremely taxing.

Relief came unexpectedly, in the form of the weather. There was a stormy and a turbulent night, and then a fierce wind. The confederates were further upset when one of the tribal chiefs noticed that the fire in front of his tent had gone out. According to Arab superstition, this

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portended death or defeat the next day. The alarm spread, and to the surprise of the Moslems, the enemy hastily retreated. Despite the length of the seige, there was little loss of life on either side.

The Jewish tribes who had broken their treaty with Muhammad, s.a.w.s., asked that their case be arbitrated by Saad bin Muaz, chief of the Aus Tribe, who had been their ally prior to the Emigration. Saad pronounced a terrible sentence, in accordance with Jewish law: death to all males, and all property taken as booty. Muhammad, s.a.w.s., was bound to carry out the sentence, but he invited intercession, and pardoned the sentence in response to every plea for intercession.

In the sixth year after the emigration, Muhammad, s.a.w.s., saw, in a vision, he and his followers circling around the Ka´aba. He then resolved to make a peaceful visit to Mecca, with the sole purpose of making the ritual pilgrimage. This put Quraysh in a very embarrassing position. Their supremacy in Arabia was based in large part on their guardianship of the sacred Ka´aba, held in legend to be built by Abraham, the first temple glorifying One God. Quraysh were respected because they maintained the holy place and during the time of pilgrimage, allowed access to any one who came. It was the tradition of the

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time that no violence would occur in the Ka´aba, and Quraysh were responsible for maintaining the security.

Members of Quraysh were not willing to let Muhammad, s.a.w.s., and his followers perform their pilgrimage on the year they came to Mecca, but they did enter into a treaty with him. Under the terms of the treaty, Muhammad, s.a.w.s., and Quraysh were to observe a truce for three years. Arab tribes were free to join either Muhammad, s.a.w.s., or the Meccans; Muhammad, s.a.w.s., and his followers would leave Mecca during the present year; Muhammad, s.a.w.s. and other Moslems would be permitted to make their pilgrimage the following year with no arms except their sheathed swords.

This treaty was a great political victory for Muhammad, s.a.w.s., though he and his followers were forced to return home to Medina without performing the pilgrimage that year. It allowed peaceful interaction between Moslems and non-Moslems, and this paved the way for a large number of new converts.

In the ninth year of Muhammad´s, s.a.w.s., residence in Medina, many embassies arrived to announce the submission of various princes from all over Arabia to Muhammad, s.a.w.s. It was about this time that he had a seal made, reading, "Muhammad, Apostle of God." He used this in sealing letters sent to various princes, inviting them to

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Islam.. The King of Abyssinia responded most positively, whereas Khrosoes, King of Persia, tore the letter into pieces, ordering Badhan, viceroy of Yemen, either to restore Muhammad, s.a.w.s., to his right mind or to send Khrosoes his head. As it turned out, Khrosoes was soon murdered by his son Sirses. Badhan and his people embraced Islam and Muhammad, s.a.w.s., and continued him in his governorship.

It came to Muhammad´s, s.a.w.s., notice that Quraysh had broken their treaty by aiding his enemies. He therefore decided to continue with his offensive action. Muhammad, s.a.w.s., left Medina leading 10,000 men. In the course of only seven years, his army had grown from a mere 300 to 10,000. He moved swiftly and silently, surprising the Meccans, who surrendered without fighting. Muhammad, s.a.w.s., entered in triumph. His first action was to ride to the Ka´aba, where he destroyed the idols with his own hand. The Ka´aba became, again, a temple for the One God.

> The Prophet now turned away from the Ka´aba towards the idols which surrounded it in a wide circle, three hundred and sixty in all. Between these and the House he now rode, repeating the verse of the Revelation: "The Truth hath come and the false has vanished. Verily the false is ever a vanisher," (Quran, 15:81), and pointing at the idols, one by one, with his staff; and each idol, as he pointed at it, fell foward on its face.
>
> Lings, 1983, 300

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Muhammad, s.a.w.s., died on the 12th day of Rabi-ul-Awwal, the first day of the eleventh year of his stay in Medina, at the age of 63. He was buried in Medina, where his tomb is still visited by hundreds of thousands of Moslems from around the world.

Muhammad´s, s.a.w.s., influence, which grew at an incredible rate during his life (from a handful of followers, to a small city, surrounded on all sides by attackers, to all of Arabia and beyond), continued to grow at an astonishing rate after his death. Muhammad´s, s.a.w.s., companions, Abu-Bakr and Umar, became the first Caliphs of Islam after his death. Islam, spreading first in Arabia, and then through the Middle East and Africa, now ranks as the second largest religion in the world. Moslem communities can now be found in most countries.

This completes the first phase of our psycho-historical methodology -- a look at the life and times of Muhammad, s.a.w.s. This section will hopefully enrich the reader´s understanding and appreciation of the next chapter of this dissertation which considers the mature character of Muhammad, s.a.w.s., as seen through the framework of Maslow´s description of self-actualizing people.

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Chapter 5

Muhammad, s.a.w.s., as a Self-Actualizing Man

This chapter will focus on the Islamic view of the characteristics and qualities of Muhammad, s.a.w.s., as they fall within the framework of Maslow's description of self-actualizers. There are a striking number of similarities between these characteristics of Muhammad, s.a.w.s., and Maslow's description, as we shall see.

The structure of this chapter will be similar to that of the results section of Maslow's 1950 study of self-actualizers. Using Maslow's categories, we will consider, with specific examples from Muhammad's, s.a.w.s., life, the places where these categories accurately describe Muhammad, s.a.w.s. We will include in our discussion categories taken from the 1950 study as well as categories like values and motivation that Maslow added after the publication of the 1950 study.

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Maslow's definition of self-actualization

> God has sent me to perfect good qualities of character and to complete good deeds.
>
> Saying of Muhammad, s.a.w.s., Robson, 1975, Volume 2, 1237

It seems fitting to begin a discussion of the character of Muhammad, s.a.w.s., as it relates to Maslow's description of self-actualizers, with a second look at the definition of self-actualization that Maslow used in order to choose candidates for his study. This basic definition had three parts. First, Maslow looked for satisfaction of the four basic levels of needs in his need hierarchy: physiological, safety, belongingness, and esteem. This is in line with his hypothesis that self-actualization is a higher order need, only arising when lower needs in the hierarchy have been gratified. Secondly, Maslow looked for an absence of psychopathology. And third, perhaps most basic, was the quality of striving to fulfill one's potential as fully as possible, reminding us of Nietzsche's exhortation, "Become what thou art!" (Maslow, 1954, 150).

It is quite fascinating to apply this definition to Muhammad, s.a.w.s., the man recognized in Islam as the "most perfect human being" (Ozak, unpublished, 2/169). We

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may certainly note a gratification of the four basic levels of needs early in Muhammad's, s.a.w.s., life (his childhood, adolescence, and young adulthood). The first level of need on Maslow's hierarchy includes physiological needs such as food. Though Muhammad, s.a.w.s., was orphaned at age three, these basic needs were provided for by his grandfather, Abd-el-Mutallib, and then his uncle, Abu-Talib. As he moved into adulthood and began working as a merchant, he developed the capability of providing for his own needs. His marriage to the wealthy widow, Khadija, further helped in assuring that these basic needs would be met.

Maslow called the second level of needs on his hierarchy safety needs, which include "security; stability; protection from fear, from anxiety and chaos" (Maslow, 1954, 39). These needs were covered during Muhammad's, s.a.w.s., childhood, as were his physiological needs, by those who took care of him: at first his mother, Aminah, and his milk-mother, Halima; and later, his grandfather Abd-al-Muttalib and his uncle Abu-Talib. In the early days of Islam, when Muhammad, s.a.w.s., was coming under attack by Quraysh, he was kept from any great harm by the protection of his uncle, Abu-Talib, who did not accept Islam but did choose to stand by and protect his nephew. Finally, there came a time when Muhammad, s.a.w.s., was

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able to take over the task of protecting himself as well as his community. It turned out to be quite a complicated task, requiring the building and training of an army and a carefully planned strategy, but Muhammad, s.a.w.s., nevertheless, proved capable of doing what was required to provide for the security of himself as well as his community.

Belongingness and love needs, which, according to Maslow's theory, emerge only after physiological and safety needs are fulfilled, were also highly gratified in Muhammad's, s.a.w.s., life. We have already mentioned the group of loving adults who cared for Muhammad, s.a.w.s., during his childhood and young adulthood. His 25 year long marriage to Khadija, his first wife, continued to fulfill Muhammad's, s.a.w.s., need for love and belongingness, as did his relationships with close friends, his daughter Fatimah, his son-in-law Ali, his freed slave and adopted son, Zaid. Each of these relationships were deep and nourishing. Khadija believed in her husband, even when he lost faith in himself. Ali was willing to put his life at risk for Muhammad, s.a.w.s., by sleeping in Muhammad's, s.a.w.s., bed, the night assassins were planning to attack. Zaid's love for Muhammad, s.a.w.s., was so great that he chose to remain his slave rather than return as a freed man to live with his blood father. As the Moslem

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community grew, so did the pool of loving and devoted followers of Muhammad, s.a.w.s.

Once the first three needs on Maslow's hierarchy are fulfilled, Maslow postulated the emergence of a fourth level, "esteem" needs. This level has to do with the need for a stable, high evaluation of oneself, as well as the need for the esteem of others. Muhammad's, s.a.w.s., esteem needs were met early in his young adulthood, as he developed a reputation for being a wise, trustworthy and able merchant. The name "al-Amin", the trustworthy, was given to him long before he received his first revelation. He was very well thought of by members of the prestigious Quraysh tribe; some thought he was being groomed to be a future leader. He was so respected that Khadija, a wealthy widow, was willing to hire him as her trading agent and entrust her business to him. Even after Muhammad, s.a.w.s., began receiving the revelation and making enemies in Mecca, he was still the person most often chosen to guard people's possessions when they were away. He was respected and trusted in this way by Moslems and non-Moslems alike.

Muhammad's, s.a.w.s., esteem needs continued to be met after he received revelation and began carrying out his mission of calling men to the worship of One God, as prescribed by the revelation. Those who were touched by

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the message of Islam were done so deeply, and were moved by a great deal of love and reverence for Muhammad, s.a.w.s.

Thus, it is clear that Muhammad, s.a.w.s., fits the first criterion that Maslow used to choose subjects for his self-actualization study: Muhammad's, s.a.w.s., first four levels of needs were well gratified. It is interesting to note, however, that this gratification occurred relatively early in Muhammad's, s.a.w.s., life. After he moved into his Prophethood, Muhammad, s.a.w.s., was threatened at the level of almost every one of these basic needs, but when he was faced with difficulties and hardships, he had sufficient strength of character to handle them.

We might theorize here that the early gratification of Muhammad's, s.a.w.s., basic needs allowed him to develop in a healthy way, so that later in his life, he had sufficient strength to meet the challenges which faced him. This again is in keeping with Maslow's discussion of his needs hierarchy. He noted, in Motivation and Personality, that "people who have been satisfied in their basic needs throughout their lives, particularly in their earlier years, seem to develop exceptional power to withstand present or future thwawrting of these needs simply because they have strong, healthy character structure as a result of basic satisfaction" (1970, 53).

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The threats came to Muhammad, s.a.w.s., in many forms. He was threatened with starvation, by the embargo imposed by Quraysh, a threat at the "physiological" level of Maslow´s hierarchy. His safety was threatened continually, by assassination attempts and countless military attacks on him and his people. At the level of love and belongingness, he sustained numerous personal losses, beginning with the death of his parents and his grandfather; then the death of many of his children; and the deaths of his wife Khadija and his uncle who raised him, Abu Talib. Even his esteem and place in the community were threatened when he began making the revelation public. He was branded as insane, and was continuously harrassed when he was in Mecca. Eventually, his own tribe, Quraysh, turned against him, and tried numerous times to kill him and his followers. Despite these threats, which came at all four levels of Maslow´s need hierarchy, Muhammad, s.a.w.s., was able to persevere in his life´s task: carrying the message of One God to humanity.

To sum up our discussion of Muhammad´s, s.a.w.s., life as seen through the lens of Maslow´s need hierarchy, there was ample gratification of the first four levels of needs early in Muhammad´s, s.a.w.s., life: in his childhood, his adolescence, and his young adulthood. Later in his life, however, when he moved into his Prophethood, he was

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strongly challenged at each of these levels, but the challenges did not hamper his development. This particular case study seems to support Maslow´s assertion that early gratification of basic needs leads to the development of a strong character which is capable of withstanding much stress in later life.

After considering whether or not possible candidates for his self-actualization study were gratified at the level of the first four basic needs in his hierarchy, Maslow examined his subjects on the basis of his second criterion: lack of psychopathology. To determine a candidate´s qualification, he administered the Rorshach Test whenever possible. Of course, it is impossible to give Muhammad, s.a.w.s., a Rorschach test. But a simple look at his life, which was filled with great vision, enormous risk taking, and effective action in the face of major opposition and conditions of extreme stress, suggests a strong and healthy personality, unfettered by crippling inner wounds.

It is Maslow´s third criterion that perhaps presents the most interesting comparison. Maslow says his self-actualizers follow the exhortation "Be what thou art!" This is the final level of his need hierarchy, which emerges only after the first four levels of need are gratified; it is at this level that the human being

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actualizes the highest potentialities present in him or herself. In Islamic literature, Muhammad, s.a.w.s., is described in a way which very closely mirrors Maslow's third criterion.

According to Islamic belief, Muhammad, s.a.w.s., was chosen by Allah, at the beginning of time, to be the Messenger of Allah. In the words of Muzaffer Ozak:

> Before creating all these innumerable creatures, Allah created a light from his Light and said to that light: "Be Muhammad!" (God bless him and give him peace). That light became the light of our Master, on him be peace. That light acknowledged its Lord, saying: "There is no god but God" (la ilaha illa-llah). Allah, Exalted is He, responded to this acknowledgement with: Muhammad is the Messenger of God (Muhammadun rasulu-llah), God bless him and give him peace. This blessed sentence was the lock with which He locked the gate of Hell, the key with which He opened the eight doors of Paradise.
>
> Ozak, unpublished, 1/189

Thus, according to Islamic belief, Muhammad, s.a.w.s., from the beginning of time, was chosen to be God's messenger. And it was when he began receiving revelation and carrying the message of the revelation to humanity, that he began "actualizing" his real potential. Maslow writes, "a musician must make music, an artist must paint, a poet must

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write...he must be true to his own nature" (1970, 46). Similarly, Moslems might argue that Muhammad, s.a.w.s., Messenger of Allah, must carry out his mission of calling humanity to the worship of One God. This is his way of being true to his own nature.

Maslow notes an urgency in the unfolding of the quality of self-actualization. He says, "what a man can be, he must be," despite any obstacles or difficulties in his path (1970, 46). The case study of Muhammad, s.a.w.s., presents a clear example of this urgency. Just as a poet must write poetry, an artist must create art, and a musician must make music, so was Muhammad, s.a.w.s., a Prophet, driven to carry the message of One God to humanity.

From a psychological point of view, this must have been an extremely difficult task for Muhammad, s.a.w.s., to carry out. Carrying the message of One God, as it came through revelation, required that Muhammad, s.a.w.s., challenge the deep-seated beliefs of the most powerful men of his time, and that he put his safety, the welfare of his family, and his prestige and reputation in Mecca at risk. When he publicly preached the message of One God, Muhammad, s.a.w.s., not only alienated many of his blood relatives and other members of the Quraysh tribe into which he was born, but aroused such hostility among them that he was frequently threatened with attack and assassination. The

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obstacles were indeed formidable, but until his death, at 63, Muhammad, s.a.w.s., never deviated from the his mission of serving as the Messenger of Allah. He remained true to his mission, fulfilling his potential with urgency and devotion.

To sum up the last few pages, we have seen that Maslow's original criteria for choosing self-actualizing subjects apply quite well to the Islamic description of Muhammad, s.a.w.s.: his first four levels of needs (physiological, safety, belongingness/love, and esteem) were well gratified; he exhibited a lack of marked psychopathology; and he was certainly driven, according to Islamic belief, to actualize his true potential--that of carrying the message of One God to humanity. Having considered the similarities between this view of Muhammad, s.a.w.s., and Maslow's basic definition of self-actualization, we will now consider the character of Muhammad, s.a.w.s., as it fits within the pattern of the qualities of self-actualizing people that were described by Maslow in his 1950 study on self-actualization.

Efficient perception of reality

> Zubayr said, "God and His messenger know best."
>
> Lings, 1983, 182

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Maslow noted that self-actualizers were clearer perceivers than the rest of us, more able to see to the heart of a matter and less likely to be deceived by appearances and social forms. As examples, he noted a well-developed ability to judge character and to predict future events.

Muhammad, s.a.w.s., was often described as one is able to perceive reality clearly. He possessed a keen ability to discern character, and was able to see through established social forms. A good example of this trait is found in the various facets of the story of Bilal. Bilal was an uneducated, Black, non-Arab slave. On the lowliest rung of Meccan society, he had no rights and commanded no respect. Yet, Muhammad, s.a.w.s., was able to see through this rough exterior to the beautiful soul inside of Bilal and was willing to pay a high ransom for Bilal's freedom. Bilal was a Moslem, owned by a master who tortured him because of his beliefs.

As Muzaffer Ozak recounts:

> The venerable Bilal the Abyssinian, may God be pleased with him, was the Negro slave of Umayya ibn Khalaf, one of the most violent of polytheists. Bilal had a heart of pure light, but Umayya ibn Khalaf was an implacable enemy of the religion of Islam and of the Prophet, on him be peace. The time came when Bilal was blessed with faith. Umayya ibn Khalaf came to hear of this, so he began

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> taking his slave out into the desert and subjecting him to appalling tortures, in the hope of forcing him to apostasize from the religion of Islam. . . In spite of all this, the only sounds to be heard issuing from the mouth of the venerable Bilal, may God be pleased with him, were the names of his Loved Ones: "O One! O Ahmad!"
>
> Ozak, unpublished, 1/210

When Muhammad, s.a.w.s., heard of Bilal's plight, he sent his trusted friend Abu-Bakr to arrange to buy the slave. Although Bilal was a slave, and thus was on the lowest rung of the Meccan social hierarchy, Muhammad, s.a.w.s., responded to the quality of his heart and the depth of his devotion to God as well as to Islam. Though Abu-Bakr was ridiculed by non-Moslem Meccans for the price he paid in order to buy Bilal's freedom, he and Muhammad, s.a.w.s., understood that a heart of Bilal's purity was priceless. They saw through the exterior to the inner essence.

A similar story is recounted during the time in Medina. When Muhammad, s.a.w.s., first ordered congregational prayers to be performed, he assigned Bilal to be the first muezzin (caller to prayer). But Bilal's voice was so harsh and unmusical, and his Arabic accent so faulty, that the Medina community complained. And one day it was arranged that another muezzin, who had a beautiful, melodious voice

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and a flawless Arabic accent, performed the call to prayer.

The next day, the Angel Gabriel came to Muhammad, s.a.w.s., and asked why his community had not performed their ritual prayers the day before. Muhammad, s.a.w.s., replied that they had. Gabriel said that always before, the Angels in Paradise heard Bilal´s call to prayer, and then they knew that the community was praying. But the day before, they had not heard Bilal, and the community´s prayers had not ascended to heaven.

Muhammad´s, s.a.w.s., choice, in designating Bilal as the caller to prayer, had been the correct one. It was not beauty of voice or correctness of accent that was important, but it was Bilal´s quality of heart and faith that Muhammad, s.a.w.s., discerned.

A similar story is recounted by Zubayr, following the Battle of Uhud. Muhammad, s.a.w.s., brandished a sword, and asked, "Who will take this sword, together with its right?" (Lings, 1973, 178). Immediately, Umar went to take the sword. Muhammad, s.a.w.s., turned away from him and asked again. This time, Zubayr said that he would take it, but Muhammad, s.a.w.s., turned away from him also and asked a third time. The third time, Abu Dujanah, came forward and asked Muhammad, s.a.w.s., "What is its right?" Muhammad, s.a.w.s., replied that its right "is that thou

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shouldst strike the foe with it until its blade be bent" (Lings, 178-9). Abu Dujanah took the sword. Later, Zubayr said:

> I was hurt within my soul when I asked the Messenger of God for the sword and he kept it from me and gave it to Abu Dujanah and I said to myself: `I am the son of Safiyyah, his father´s sister, and I am of Quraysh,´ and I went to him and asked him for it before the other man, yet he gave it to him and set me aside. By God, I will go see what Abu Dujanah is about! And so I followed him. He then told how Abu Dujanah killed every man he encountered as easily as if he had been a reaper, and his sword a scythe, and how he himself was reconciled to the Prophet´s decision and told himself: `God and His Messenger know best.´
>
> Lings, 1983, 182

This is another example of Muhammad´s, s.a.w.s., sharp ability to judge character and talent. Though Umar was Muhammad´s, s.a.w.s., close friend, and Zubayr was his relative, Muhammad, s.a.w.s., knew that Abu Dujanah was the better fighter, a judgment that proved correct. The phrase "God and His Messenger know best" was used frequently by Muhammad´s, s.a.w.s., followers, illustrating the commonly held belief that Muhammad´s, s.a.w.s., preception was the most trustworthy and clearest perception available to them.

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Acceptance

> For verily thine eyes have rights over thee and thy body hath its rights and thy family have their rights. So pray and sleep and fast and break fast.
>
> Saying of Muhammad, s.a.w.s. in Lings, 1983, 165

The second quality which Maslow noted was an attitude of acceptance, manifested in part by an acceptance of the body. Maslow noted that self-actualizers have "a uniformly good appetite for food; they seem to sleep well; they seem to enjoy their sexual lives without unnecessary inhibition" (1970, 156). Muhammad's, s.a.w.s., attitude of acceptance toward the body is clearly demonstrated in a conversation he had with Uthman, the most ascetic of his companions. Uthman asked permission of Muhammad, s.a.w.s., to make himself a eunuch and to spend the rest of his life as a beggar. Muhammad, s.a.w.s., said, "Do not do so . . . Hast thou not in me a fair example? And I go into women, and I eat meat, and I fast and I break my fast" (Lings, 1983, 165.

Another facet of the quality of acceptance described by Maslow had to do with "a relative lack of overriding guilt, of crippling shame, and of extreme or severe anxiety" in his self-actualizing subjects (Maslow, 1970, 155). A study

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of Muhammad´s, s.a.w.s., life shows him free from unnecessary guilt, shame, and anxiety. As we have already noted several times, life presented him with many extremely stressful situations after he began to receive revelation and share it publicly. He was subjected to persecution, near starvation, attempted assassination, and military attack. But he met all these challenges, without succumbing to fear or anxiety. Nor is there any mention in Hadith or biographies of feelings of guilt or "crippling" shame.

The only example of severe anxiety recorded in both biographies and Hadith collections came after Muhammad´s, s.a.w.s., first revelatory experience on Mount Hira. The experience was such an intense one that he feared he had lost his mind. This anxiety, however, does not seem to me to be "unreasonable," nor was it paralyzing for any length of time. It seems quite natural that one who had had such a powerful experience might have some moments of doubt, and, perhaps, some fear of insanity.

In further describing the characteristic of acceptance, Maslow noted that self-actualizers were able to accept their own human nature stoically, with all its shortcomings. There was an ability to accept one´s humanness and one´s own limitations. An often quoted example of Muhammad´s, s.a.w.s., acceptance of his own

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limitations is described in the Hadith. Muhammad, s.a.w.s., had given some advice about the planting of crops. His advice, however, did not result in a larger yield. When he was questioned about this, he cautioned his followers that he knew very little about farming. He said that in matters of religion, he felt he was an expert and expected to be carefully attended to. But in matters of farming and other worldly pursuits, he stressed that he was simply giving his personal opinion which should not be considered as truth (Muslim, 1972, 1259).

Simplicity and naturalness

> Aisha said: God's messenger used to patch his sandals, sew his garment and conduct himself at home as anyone of you does in his house. He was a human being, searching his garment for lice, milking his sheep, and doing his own chores.
>
> Robson, 1975, 1248

Maslow noted that self-actualizers did not strain for effect. Their actions were simple and natural.

Muhammad's, s.a.w.s., actions were described as simple, though simplicity was considered a virtue only when it did not interfere with his obeying the commandments of God, as he perceived them. His wife Aisha said that whenever he

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had to choose between two actions, he always adopted the easier, simpler course, as long as there was no sin or breach of Islam involved (Muslim, 1973, 1246). If there was any sin involved, however, Aisha perceived him to be "the farthest from it of the people" (1246).

In the beginning of Muhammad's, s.a.w.s., prophethood, he lived simply but there was not much opportunity at that time to do otherwise. He was poor. Food and other supplies were difficult to come by. During the years of the embargo in Mecca, it was hardly possible to gather enough food for his family. But there came a time, after Muhammad's, s.a.w.s., migration to Medina, that fortune began to smile on him. Suddenly the tides turned. Muhammad, s.a.w.s., became the ruler of Medina, and eventually of all Arabia. His religion began to spread at an incredibly quick rate. He won victory after victory, diplomatic as well as material. Much wealth flowed through his hands. There was a great opportunity, at this time, for him to change his simple ways and begin to live a life of wealth and luxury.

But Muhammad, s.a.w.s., maintained his simple and natural lifestyle until his death. He made much of his own clothing. He lived in a simple home. He helped his wives with their housework. He cobbled his own shoes. And he

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gave away most of what was given to him soon after he received it, dying a relatively poor man.

Problem centering

> Then he raised his hands and said, `O Lord, my community, my community,' and wept.
>
> Muslim, 1972, 135

This is another point on which there is close agreement between Maslow's work and this study of Muhammad, s.a.w.s. Maslow described self-actualizers as focused on a problem outside themselves and conscious of some mission in life which enlists their energy. He said this was not necessarily a task which they chose for themselves, but might be a responsibility, duty or obligation. Maslow called it a task that they must do, as opposed to a task that they want to do. Usually the task was concerned with the good of mankind in general, or perhaps a few individuals.

As we have already seen, problem centering, defined in this way, is certainly a quality which applies to Muhammad's, s.a.w.s., life. He centered his life around the mission of carrying the message of One God to a population steeped in idolatry. He was willing to risk

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everything -- his life, his family, his reputation, his wealth -- over and over again to carry out his mission as the Messenger of God. It was a task that he believed was given to him, by God, a task which he felt that he must perform, regardless of whether or not he wanted to.

Detachment and the need for privacy

> The immediate result of these visions was that solitude became dear to him, and he would go for spiritual retreats to a cave in Mount Hira, not far from the outskirts of Mecca.
>
> Lings, 1983, 43

Maslow found that self-actualizers liked solitude to a greater degree than the average person. Similarly, from an early age, Muhammad, s.a.w.s., showed a fondness for solitude. And after his marriage to Khadija at age 25, he could frequently be found alone, meditating and praying at Mount Hira, pondering questions about the nature of man, the universe, and the creator.

The quality of detachment that Maslow describes allows self-actualizers to remain unruffled and "undisturbed by that which produces turmoil in others" (1970, 160). As we have already noted, Muhammad, s.a.w.s., was able to

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maintain presence of mind in the face of extraordinarily stressful situations, including persecution, an assassination attempt, and repeated military attacks. Another aspect of the quality of detachment described by Maslow is self-actualizers' ability to concentrate and stay with a task to a degree not usual for ordinary men. According to Martin Lings, when Muhammad, s.a.w.s. "made a deliberate effort toward some end, there was no earnestness that could compare with his" (1983, 187).

Independence of culture; autonomy

> And each idol, as he pointed
> at it, fell forward on its face.
>
> Lings, 1983, 300

Maslow described self-actualizers as independent of their culture or environment. He also said they were autonomous, referring to the fact that they made their own decisions, governed themselves, were active, responsible, and self-disciplined. He noted that self-actualizers were more often the deciding agent in a situation than a pawn. In terms of these two characteristics, independence of culture and autonomy, and there are again striking similarities between Maslow's findings and our study of Muhammad, s.a.w.s.

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Muhammad, s.a.w.s., can be described as independent of the culture of his birth. During his lifetime, he rejected one of the main premises of his native culture -- idol worship. He was instrumental in the creation of a new culture, the culture of Islam.

In terms of his capacity for autonomy, Muhammad, s.a.w.s., has been described as responsible, self-disciplined and self-governing. His responsible attitude in business led to his being known as "al-amin," the trustworthy. His masterful self-discipline was legendary among his followers. His ability to pray for long hours at a time so outreached the capabilities of other Moslems that he instructed his followers to pray as he said, not as he did. It would have been impossible for others to follow his example even on a purely physical level, to say nothing of their inability to match the inner depth of Muhammad's, s.a.w.s., prayers (Ozak, personal communication, 1981). In terms of his influence in the spreading of Islam and the creation of a religious state in Medina, he may certainly be described as more of an "active, deciding agent," than a pawn.

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Fresh appreciation

> He loved sweet scents and
> fragrance in general.
>
> Lings, 1983, 167

On this point, there is again close agreement between the qualities of Maslow's self-actualizers and this study of Muhammad, s.a.w.s. Maslow noted that self-actualizers had a capacity to appreciate again and again the simple things of life. They varied in their choice of beautiful objects, but they choices usually included natural objects such as flowers or sunsets. They were not impressed with wealth or passing fads.

In a similar vein, Muhammad, s.a.w.s., once remarked that the three pleasures he enjoyed in this world were the love of his wives, beautiful fragrances, and ritual prayer. Each one of these pleasures is a simple, natural, recurring one.

There are many examples in Muhammad's, s.a.w.s., life of his detachment from worldly things and riches. One clear instance came when Quraysh, alarmed at Muhammad's, s.a.w.s., growing popularity and the devotion he was able to command, offered him wealth, power and kingship if he would deny his faith. Muhammad, s.a.w.s., refused (Lings, 1983, 60-61). Though much wealth passed through his hands

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toward the end of his life (spoils from many of his victories), Muhammad, s.a.w.s., quickly dispersed the wealth or returned it to the previous owner, while he and his family lived very simply, in a state close to poverty.

Peak experiences

> Then, as had happened to others before him -- to Enoch and Elijah and Jesus and Mary -- Muhammad was taken up out of this life to Heaven. From the rock in the centre of the site of the Temple, he again mounted Buraq, who moved his wings in upward flight and became for his rider as the chariot of fire had been for Elijah.
>
> Lings, 1983, 101-102

Maslow described the mystic experience as one of limitless horizons, ecstacy, wonder and awe. He described a loss of placing in time and space and a conviction that something valuable had happened, to the extent that one's life was changed.

Muhammad's, s.a.w.s., life was marked by a number of profound mystic experiences that not only changed his life, but altered the course of world history. We have spoken earlier of his first experience of revelation. It was reported that Gabriel came to him, choked him, and three times commanded him to recite. He was not able to, but

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after the third time, the first lines of the Quran were revealed to him. These revelatory experiences continued for the next twenty-three years, and in total are known as the Holy Quran.

There is some material available describing what it was like for Muhammad, s.a.w.s., when the revelations came. His wife Aisha reported that during the revelations, even on cold days, his forehead was filled with perspiration (Muslim, 1973, 1348). Others reported that his face changed color and he lowered his head (1348). At times, Muhammad, s.a.w.s., reported that the revelation came to him like the ringing of a bell; at other times he said an Angel in the form of a human being came to him (1348).

We have also talked previously about Muhammad's, s.a.w.s., night journey and ascension. It is reported that one night he was carried from Mecca to Jerusalem (the night journey), and from there to heaven and to the presence of God (the ascension).

These experiences were of such a magnitude that they not only left Muhammad, s.a.w.s., with feelings of wonder and awe, but they provided the basis and inspiration for the founding of a major world religion.

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Gemeinschaftsgefuhl

> The similitude of mine and that of my community is that of a person who lit a fire and there began to fall into it insects and moths. And I am there to hold you back, but you plunge into it.
>
> Muslim, 1973, 1234

Gemeinschaftsgefuhl, which Maslow defined as an "older-brotherly" attitude, was characteristic of most self-actualizers. Maslow noted in his subjects a strong feeling of affection and sympathy for fellow human beings, and also a strong desire to help his brothers and sisters. Maslow spoke of an "older" brotherly attitude because the self-actualizer was often more developed and able than those around him, and thus found himself often in the role of an "older" and wiser brother.

A study of Muhammad, s.a.w.s., reveals a deep feeling of love, sympathy, and concern for his friends as well as for the members of his community. This feeling might be described as "older-brotherly", as Muhammad, s.a.w.s., was often in the position of caring for, protecting, and teaching his brothers. Not only did he make it a point to visit the sick and offer individual assistance whenever and however he could, but he spent countless hours praying for

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the well being of his community. Imam Ali, Muhammad's, s.a.w.s., brother-in-law, recalled that Muhammad's, s.a.w.s., last words, on his death bed, were "my community, my community" (Ozak, unpublished, 3/234). On another occasion, Abdullah, B. Amr b. al-As reported, "Then he raised his hands and said: `O Lord, my Ummah (Community), my Ummah,' and wept" (Muslim, 1973, 135).

Just as Muhammad, s.a.w.s., treated his community with love and care, so did he encourage high standards of brotherhood between members of his community. He taught that no one was a true believer in Islam until he liked for his brother or his neighbor that which he loved for himself (Muslim, 1973, 31). He said, "a believer is like a brick for another believer, the one supporting the other . .. the believers are like one person; if his head aches, the whole body aches with fever and sleeplessness" (Muslim, 1973, 1368).

He taught his community ways to build a feeling of brotherhood between themselves. He said, "give presents to one another for this would increase your mutual love" (Muslim, 1973, 857). He counseled his people against back biting and asked them to conceal the faults of their brothers: "the servant who conceals the faults of others in this world, Allah would also conceal (his faults) on the Day of Resurrection" (Muslim, 1973, 1369). He asked his

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community always to greet each other with the words "as salamu aleykum" (may peace be with you), saying this was another simple way to increase love between them.

Profound interpersonal relations

> ´Ali pressed his hand over every part of the long woolen garment [of the Prophet.] "Dearer than my father and my mother," he said, "how excellent art thou, in life and in death."
>
> Lings, 1983, 344

Maslow found that self-actualizing people tended to have deeper and more profound interpersonal relations than other adults. He observed that self-actualizers were very selective in choosing friendships and partners, often choosing to relate to people who were very close to self-actualization themselves.

This is another characteristic on which there is considerable agreement between Maslow´s description and the character of Muhammad, s.a.w.s., as perceived in Hadith and biographies. Muhammad, s.a.w.s., maintained a number of profoundly deep relationships with people of an unsually high caliber. Khadija, Muhammad´s, s.a.w.s. first wife, had rejected marriage proposals from the wealthiest and

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noblest members of Quraysh before her marriage to Muhammad, s.a.w.s. (Haykal, 1976, 62). The marriage lasted 25 years and is reported to have been a happy and a nurturing one. Khadija has a very high place in Islamic tradition, credited with being the first Moslem. Her ability to discern that Muhammad, s.a.w.s., was receiving true revelation and her faith in her husband were a great solace and support to him during the early years of Islam.

The story of Zayd, Muhammad´s, s.a.w.s., freed man who chose to remain Muhammad´s, s.a.w.s., slave, rather than returning to live with his real father is another example of the depth of love and loyalty Muhammad, s.a.w.s., inspired in those with whom he related. We spoke earlier of Ali, Muhammad´s, s.a.w.s., brother-in-law, who was willing to risk his life for Muhammad, s.a.w.s., by sleeping in his bed the night assassins came to murder him. These are only three of many examples of the deep and profound interpersonal relationships which are reported to have woven through Muhammad´s, s.a.w.s., life.

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Democratic character structure

> Ibn 'Abbas reported God's messenger as saying, "If anyone has a female child and does not bury her alive, or slight her, or prefer his children (i.e., the male ones) to her, God will bring him to paradise.
>
> Robson, 1975, 1036

Here is still another point at which there is close agreement between Maslow's findings and the study of Muhammad, s.a.w.s. Maslow noted that self-actualizers tended to choose friends without regard to race, class, or education; that they had respect for human beings, even when these fellow humans acted like scoundrels; that they were humble and aware of when they could be taught; and that they were more likely to counter attack when faced with evil than to stand back and watch passively.

Muhammad, s.a.w.s., made it clear from the very beginning that the new religion of Islam did not discriminate on the basis of class, race, education, or any other criteria. Referring to his multi-racial community, he once said, "I have been granted the red and the white treasures" (Muslim, 1973, 1497). Bilal, a black slave, was venerated by Muhammad, s.a.w.s., as one of the most sincere and devout followers of Islam. It is perhaps this openness

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to people of all castes and creeds, which can be traced back to the very beginning of Islam, that has drawn so many Black Americans to Islam.

Muhammad´s, s.a.w.s., "democratic character structure" found further expression in Muhammad´s serious efforts to secure the rights of the vulnerable and disadvantaged in his community. He encouraged members of his community to look after widows and poor people (Muslim, 1973, 1537). He often spoke of the blessings that would come to one who acted kindly to orphans. It is said that he once met a forlorn looking child who reported to Muhammad, s.a.w.s., that his stepfather had died a martyr, his mother remarried, and his stepfather did not look after him. Muhammad, s.a.w.s., adopted the child himself (Ozak, unpublished, 1/468).

Attending to another section of his community, Muhammad, s.a.w.s., put in effect a code of ethics dealings with slavery. He declared it most excellent to emancipate slaves, saying Allah would set free from Hell an organ of his (the emancipator´s) body for every organ of the freed slave´s body (Muslim, 1973, 790). He declared illegal in the Islamic community all types of slavery except war prisoners and those only when no reasonable way could found for granting them liberty (Muslim, 1973, 720). For those who kept slaves, Muhammad, s.a.w.s., set down some strict

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guidelines. He asked that the slave be fed with what the master himself ate, that he be clothed with what the master himself wears, and that he not be burdened beyond capacity (Muslim, 1973, 884). He cautioned that if a master beat a slave, he must expiate his sin by setting the slave free (Muslim, 1973, 882).

The position of women in Arabia was not much better than that of slaves. Muhammad, s.a.w.s., did what he could in his lifetime to help the plight of women. In pre-Islamic Arabia, women were thought of as property and were denied any share of inheritance. Muhammad, s.a.w.s., instituted the practice of making women co-sharers with men in inheritance. He asked his community to treat widows with kindness and generosity. In his own home, he was fond of helping with housework whenever we could, and was reported to have treated his wives with great love and respect.

In a similar vein, Muhammad, s.a.w.s., set some humanitarian guidelines for the treatment of prisoners. Here, let us recall that Maslow noted self-actualizers had a tendency to treat all human beings respectfully, even scoundrels (Maslow, 1970, 168). Muhammad, s.a.w.s., cautioned that when a prisoner must be killed, he should be killed in a good way, that is, without torture (Muslim, 1973, 1078). When possible, it was Muhammad's, s.a.w.s.,

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preference to set prisoners free. After the Battle of Uhud, he granted pardons to any one of the opposing side who applied to him. After his victory in Mecca, despite his ill treatment for so many years by Quraysh, Muhammad, s.a.w.s., chose to free all prisoners and return to them all of their property (Lings, 1983, 311).

This humanitarian treatment even extended to animals. Muhammad, s.a.w.s., forbad the torture of animals (Muslim, 1973, 1387), and asked that when they were slaughtered, they be slaughtered without torture, preferably with one's own hand (Muslim, 1973, 1087).

Another characteristic that Maslow mentioned under the heading of "democratic character structure" was that self-actualizers were humble and aware when they could learn something new. Muhammad, s.a.w.s., was known as a humble man and was described as ready to admit where his knowledge was lacking. The most oft-quoted example of this trait has already been referred to earlier. Muhammad, s.a.w.s., had given some advice about planting crops, and when his advice did not result in a larger yield, he cautioned his followers that he knew little about farming. He claimed to be expert in matters of religion, not in matters of farming or other worldly pursuits.

Lastly, Maslow noted that self-actualizers were more likely than the average person to counter attack against

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evil. Muhammad, s.a.w.s., exhibited a striking ability to counter attack effectively against evil. Muhammad, s.a.w.s., successfully led his community to victory several times against the attacking Quraysh tribe. After a number of attacks, he became convinced that the only way to create a secure home for his people was to take the offensive. He then led his army through a number of successful battles, and managed to create a relatively secure place for Moslems in Arabia.

Muhammad, s.a.w.s., taught his followers that they should act against the abominable. He said: "He who amongst you should see something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith" (Muslim, 1973, 33).

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Discrimination between good and evil and between means and ends

> My companions, you will shortly meet your Lord and He will surely ask you about your present state and conduct. Beware that you do not return to the error of your former ways and your blood feuds.
>
> From Muhammad's, s.a.w.s., last sermon, in Ozak, unpublished, 1/123

Maslow found that none of his subjects were "chronically unsure" about the difference between right and wrong in day-to-day living. He said that they rarely showed the chaos, confusion, uncertainty, or inconsistency that marked what he called the "average person's ethical dealings" (1970, 168). He described self-actualizers as strongly ethical, and pointed out that "a few centuries ago these would all have been described as men who walk in the path of God or as godly men" (1970, 168).

A study of Muhammad, s.a.w.s., reveals a strong ethical sense and very little confusion about right and wrong. He was a man who has been described as walking in the path of God. As mentioned previously, his ethical behavior was so well known in Mecca that from a fairly young age he became known as al-Amin, the trustworthy. Even enemies of Islam in Mecca trusted Muhammad, s.a.w.s., more than any other

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man, to guard their belongings for them, knowing that he would keep them safe. When Muhammad, s.a.w.s., moved to Medina, he was regarded as the person most suited to settle disputes with fairness. As a businessman he not only personally practiced in an ethical manner, but when he had the authority, he established a number of practices which encouraged honest and humane dealings between his followers. For example, he taught that it was excellent to treat a debtor with mercy, if the debtor's circumstances were dire (Muslim, 1973, 1800-22). On the other hand, if one was able to repay a loan, he encouraged prompt repayment with no delay (Muslim, 1973, 1823). He encouraged truthfulness in business transactions (Muslim, 1973, 804), and discouraged monopoly, speculative business based on selfish interests, and any transaction where there was not full disclosure (Muslim, 1973, 793-4).

Muhammad, s.a.w.s., prohibited various behaviors among his community. A brief look at these accents the strong ethical bent to his nature. He prohibited tale carrying (Muslim, 59, 1375); laying of obligations on those you have shown favor to and feel obligated to you (60); selling under false pretenses (60); slandering innocent women (Lings, 1983, 245); withholding generosity out of anger (246); wasting time (Muslim, 1973, 1217); backbiting (Ozak, 2/308; Muslim, 1973, 1369); pride (Muslim, 1973, 53);

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praising to the point of intoxication (Muslim, 1973, 1541); hypocrisy--not doing what you command others to do (Muslim, 1973, 1539); ostentation (Muslim, 1973, 1538); becoming frustrated with regard to God's mercy (Muslim, 1973, 1381); indulging in abusing others (Muslim, 1973, 1368); committing oppression or acting tyrannical to another (Muslim, 1973, 1365); and nursing mutual jealousy, hatred, or hostility (Muslim, 1973, 1360).

Maslow noted in self-actualizers not only an ability to distinguish good from evil, but also an ability to discriminate between means and ends. Self-actualizers, according to Maslow, were "fixed on ends rather than means, and means were quite definitely subordinated to these ends" (Maslow, 1970, 169). This accurately describes Muhammad, s.a.w.s., as he is perceived in the sources used for this study. Muhammad, s.a.w.s., was very clear about his end goal: spreading the message of One God to humanity. As far as the evidence used for this study shows, he never lost sight of this goal or end, and used a wide variety of means to help him achieve it. Some of the means at his disposal included preaching, establishing a community in Medina based on the guidance that came to him through revelation, strengthening an army to help defend his community from aggression, and living his life in close harmony with the guidance he received.

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A final point that Maslow makes in this category is that self-actualizers are likely to enjoy things others consider "means" as "ends." For example, according to Maslow, the self-actualizer can enjoy for its own sake "the getting to some place as well as the arriving" (Maslow, 1970, 169). Maslow says that this is similar to the child who can make a boring and routine task interesting by turning it into a structured game and doing the task according to a certain system or with a certain rhythm. This is reminiscent of Muhammad´s, s.a.w.s., teaching that every single occurrance has the possibility of good in it because it either represents an opportunity to express gratitude to God for His blessings, or an opportunity to practice patience in the face of adversity.

Philosophical, unhostile sense of humor

> ´Abdul ´Aziz ibn Ja´far of Baghdad reports that al´Husayn said to Ja´far ibn Muhammad, "Tell me, did our beloved Prophet ever joke?" He answered, "Allah bestowed on him the best manner of joyfulness."
>
> Al-Sulami, 1983, 43

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Maslow noted that self-actualizers had a sense of humor, but did not "consider funny what the average many considers to be funny" (1970, 169). Their humor was not hostile, but more philosophical in nature, often poking fun at human beings in general when they are foolish or forgetful of their place in the universe.

There is a wonderful story about Muhammad, s.a.w.s., which illustrates the "philosophical, unhostile" sense of humor that Maslow has described. Muhammad, s.a.w.s., and his army had just captured some of the members of Quraysh they had been fighting. When the Meccans saw Muhammad, s.a.w.s., approaching them, they cowered with fear, thinking they were about to be killed. Muhammad, s.a.w.s., suddenly laughed. At this, the captured members of Quraysh became very frightened, thinking that Muhammad, s.a.w.s., was laughing because he was going to have them tortured. They muttered that they didn't think he was so cruel as to torture captives. At that Muhammad, s.a.w.s., said to the captives: "No, you don't understand. I'm laughing at how I have to chain you and drag you to truth, and how unwilling you are to accept what is going to be your salvation." Muhammad's, s.a.w.s., laughter was not angry or hostile. It was compassionate and "philosophical," as Maslow says. He was struck by the humor of the fact that he was trying

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simply to touch these men's lives and bring them a message from Allah, as they were fighting him.

Creativeness

Maslow describes a type of creativity in his self-actualizing subjects which is similar to the creativity of a child. It is a generalized freshness and openness that is brought to all activities. Though there is no direct discussion of this quality in the various sources which document Muhammad's, s.a.w.s., life, we might assume from his tremendous accomplishments that Muhammad, s.a.w.s., was open to the fresh possibilities in the moment, and that he often took advantage of them. Muhammad's, s.a.w.s., solution to the problem of lifting the Black Stone of the Ka'aba to its new resting place -- he suggested that the stone be placed on a cloth and that each of the factions who wanted the honor of lifting the stone hold a corner of the cloth -- is an example of approaching a problem creatively and with an open mind. According to biographer Martin Lings, it was believed that "no voice in all Medina could compare with his for solving a problem or answering a question or settling a dispute" (1983, 211).

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Imperfections of self-actualizing people

> When the Prophet saw what had been done, he said: "Never have I felt more anger than I now feel; and when God giveth me a victory over Quraysh I will mutilate thirty of their dead. But soon after this there came the Revelation: "If ye inflict punishment, then inflict only so much as ye have suffered; but if ye endure patiently, that is better for the patient." And not only did he not fulfil his threat, but he expressly forbade mutilation after every battle.
>
> Lings, 1983, 191

Maslow noted that although his self-actualizing subjects were examples of superior human beings, they nevertheless had certain faults. Two of the faults he identified were occasional ruthlessness and periods of guilt, anxiety, self-castigation and internal strife.

Though Muhammad, s.a.w.s., usually exhibited masterful control of his anger (many examples of this can be found in the following chapter), there were times when he was capable of harsh action, perhaps close to the "extraordinary and unexpected ruthlessness" that Maslow noted about self-actualizers. There is a story recorded in Hadith of a girl who was killed with a stone for her silver ornaments. When the killer was found, Muhammad, s.a.w.s.,

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ordered that his head be crushed between two stones (Muslim, 1973, 895-6). The penalty was not an unusually severe one in the context of seventh century Arabia, where violence was a frequent occurrance; but it does indicate Muhammad´s, s.a.w.s., capacity for harsh action, when it seemed required.

In a similar vein, Muhammad, s.a.w.s., watched Khazraj, a Moslem warrior, preparing for the Battle of Uhud. Khazraj put on his red turban which was well known and called the turban of death. With his sword in hand, "he strutted up and down between the lines" (Lings, 1983, 179). Seeing him, Muhammad, s.a.w.s., remarked, "That is a gait which God detesteth, save at such a time and place as this" (1983, 179). This harshness and aggression was a quality which Muhammad, s.a.w.s., was not overly fond of, but which he was willing to call upon when it seemed necessary, for purposes of justice or warfare.

There is one example in the sources about Muhammad, s.a.w.s., which points to the fact that he did, on occasion, suffer from anxiety and self-doubt. This was the occasion of the first revelation at Mount Hira. As discussed previously, the experience was so overpowering and frightening, that Muhammad, s.a.w.s. left Mount Hira, fearing that he had lost his sanity. It was the kind understanding and support of his wife, Khadijah, and the

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beautiful and ethical quality of the revelations that helped persuade him that the revelations were indeed divinely inspired.

This concludes our look at the point by point similarity of Maslow's description of self-actualizers which appeared in his 1950 study and the characteristics of Muhammad, s.a.w.s., as perceived by the Islamic sources used for this study. Our discussion will continue with a consideration of several points that Maslow noted about self-actualizers after his 1950 study.

Values

In a discussion of values, Maslow evolved a set of what he called "being values". These were values that were perceived by self-actualizers during peak experiences, as well as those that became evident from studying the choices of self-actualizing people. Muhammad, s.a.w.s., as is probably quite apparent by now, lived according to a very definite set of values. The values he exhibited and asked his followers to adopt, were based, in large part, on revelation that came to him during his "peak experiences," as Maslow would call them.

The following are values taken from Maslow's list of "being values" that seem also to have been held in high esteem by Muhammad, s.a.w.s.: truth, goodness, beauty,

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perfection, completion, justice, simplicity, effortlessness, and self-sufficiency.

Cognition

In his later work, Maslow described two kinds of cognition which he called deficiency cognition and being cognition. Deficiency cognition is an everyday, normal mode of perceiving. Maslow described it as limited, mixed with the self of the perceiver, and specifically placed in time and space. Being perception, on the other hand, is broader and freer from the biased lenses of the self. Maslow described this type of cognition as much more passive than active; he said it tended to produce and emotional reaction of awe, reverence, humility and surrender before the experience as before something great (1968, 87-88).

Muhammad, s.a.w.s., also apparently experienced different levels of cognition. There was normal, moment-to-momentt cognition. And there was another state in which he received revelation and seemed to be in touch with a reality outside of his normal perceptions. These were two very different states, a point clearly made in a famous story about three questions that were asked of Muhammad, s.a.w.s.

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In the early years of his introducing his message in Mecca, Quraysh decided to send to Yathrib (the former name of Medina), to consult with the Jewish rabbis there and ask them about Muhammad, s.a.w.s. The rabbis sent back three questions, along with their proper answers. If Muhammad, s.a.w.s., answered correctly, said the rabbis, he was truly a Prophet sent by God, as he claimed. If not, he was certainly an imposter.

When the envoys came and brought him the questions, Muhammad, s.a.w.s., said, "Tomorrow I will tell you" (Lings, 1983, 77). He waited for 15 days and no revelation came. Only his everyday cognition was available to him, not his "being" cognition, as Maslow would describe it. At the end of 15 days, after Muhammad, s.a.w.s., had endured much taunting, the revelation finally came, telling him the correct answers to the three questions, as well as reprimanding him: "And say not of anything: verily I shall do that tomorrow, except thou sayest: if God will" (Quran, XVIII, 23-4).

The story accents the difference between the two types of cognition experienced by Muhammad, s.a.w.s. The first is a more limited sort (though it is important to note that even when not receiving revelation, Muhammad's, s.a.w.s., thoughts and actions became Hadith and were not seen as coming from ordinary, everyday type of cognition).

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The second is a more expansive type of cognition, that allowed Muhammad, s.a.w.s., access to what he believed to be divine revelation. This second type, however, was not available to him upon demand, and was even withheld from him when he failed to acknowledge that it came only if God willed. It was a type of cognition that was more passive and receptive than active, and one which left him with feelings of awe and reverence.

Peaks and plateaus

Maslow's discussion of peaks and plateaus fits nicely when we consider Muhammad's, s.a.w.s., life. According to Maslow, a peak experience is something that occurs infrequently in the self-actualizer's life. It is a state of heightened perception in which one's view of oneself, one's world, and the cosmos is expanded in a way so profound that one's life is forever altered. This can certainly be said of Muhammad's, s.a.w.s., revelatory experiences in which he received the Quran and of his night journey and ascension.

The high level plateau that Maslow described toward the end of his career is a less dramatic way of perceiving, but it is more practical. It is a clear, efficient type of perception which occupies much of the self-actualizer's time. It is the clear space from which the self-actualizer

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practices some of the insights he received during his peak experiences. We might postulate that Muhammad, s.a.w.s., spent much of his time in such a state, and that it was from this state that he was able to oversee the establishment of a new religion, create an effective government for Medina, provide guidance for the many new Moslems, and develop a strong system of defense for his people.

Maslow's discussion of peaks and plateaus is reminiscent of the Sufi description of states and stations. A state is a heightened level of perception, a feeling of nearness to God, that occurs at a particular time. The state comes and goes, but has not yet been integrated into one's life. A station, however, is a state that has become so thoroughly integrated into one's life that one functions at that level permanently.

Transcending self-actualizers

As we come to the close of this chapter, it is necessary to consider Muhammad, s.a.w.s., as a "transcending self-actualizer." Maslow became interested in transcending self-actualizers toward the end of his life and was able to complete only a preliminary sketch of this fascinating new subject. Maslow's first finding was that transcending self-actualizers were far more likely to

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experience peaks and plateaus than non-transcending self-actualizers. This is certainly true of Muhammad, s.a.w.s., as we have just noted in the previous section.

Further, Maslow found that transcending self-actualizers were likely to be deeply religious men -- obviously true of Muhammad, s.a.w.s. Another similarity between Muhammad, s.a.w.s., and transcending self-actualizers is a paradox that Maslow noted. According to Maslow, transcending self-actualizers see themselves as "carriers of talent or instruments of the transpersonal, temporary custodians, so to speak, of a greater intelligence" (Maslow, 1971, 282). Muhammad, s.a.w.s., as we have seen, certainly regarded himself as a carrier of the message of God. When he experienced the revelation of the Quran, he did not assume that he was the source of the beautiful passages which came to him, but that he was the temporary vessel through which God revealed His words.

Another point Maslow noted about transcending self-actualizers was that they possed a quality which went beyond the "loveableness" of all self-actualizers. They seemed to have a more awe-inspiring quality about them. Muhammad, s.a.w.s., eminated an awe-inspiring quality of such a magnitude that he became the founder of one of the world's great religions.

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Maslow suggested that transcending self-actualizers were more likely than other self-actualizers to "transcend the ego and go beyond self-actualization" into the realm of the transpersonal (1971, 282). But he did not live long enough to develop this idea in detail. In the final chapter of this dissertation, I will conclude by considering the transpersonal qualities of Muhammad, s.a.w.s., which add a more fully developed transpersonal dimension to Maslow's theory.

A brief summation

This concludes our discussion of the characteristics of Muhammad, s.a.w.s., seen through the lens of Maslow's description of self-actualizers. There are a striking number of similarities, which include the following points.

1) Gratification of lower order needs on Maslow's hierarchy including physiological needs, safety needs, belongingness and love needs, and esteem needs.

2. Lack of psychopathology.

3. An urgent desire to fulfill one's potential, to "Be what thou art!"

4. Clear perception of people and events.

5. Lack of overriding guilt, crippling shame, and severe anxiety.

6. Simple, natural actions.

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7. Problem centering, on problems outside oneself.

8. Independence of culture into which one is born.

9. Continued freshness of appreciation of simple things in life.

10. Detachment from worldly, material things.

11. Profound, life changing mystic and peak experiences.

12. Gemeinschaftsgefuhl, an older brotherly or fatherly concern for fellow human beings.

13. Deep and profound interpersonal relationships with high caliber people.

14. Democratic character structure (choosing friends without regard to race or class, etc; admitting lacks in knowledge; treating disadvantaged or scoundrels with respect; combatting evil when necessary).

15. Discrimination between ends and means; good and evil.

16. Consideration of some things as ends in themselves that others would consider only means.

17. Creativeness; fresh approach to each moment.

18. Imperfections such as occasional anxiety; harsh actions at times.

19. Honoring of values, including truth, goodness, beauty, perfection, completion, justice, simplicity, effortlessness, and self-sufficiency.

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20. Experience of states and stations.

21. Experience of two types of knowing, one more limited and the other limitless and extraordinary.

22. Qualities of a transcending self-actualizer.

In the following chapter, we will draw some conclusions about the transpersonal qualities of Muhammad, s.a.w.s., which suggest a transpersonal dimension to Maslow's description of self-actualizers. Additionally, we will consider the major implications of this case study for Maslow's work on self-actualization.

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Chapter 6

Conclusions

This final chapter is divided into two main sections. In the first section, we will take a detailed look at the transpersonal qualities of Muhammad, s.a.w.s. These are additional qualities, not covered by the discussion of Muhammad, s.a.w.s., as seen through the categories of Maslow's self-actualizers in the previous chapter. These qualities suggest the adding of a transpersonal dimension to Maslow's theory. The second section, headed "Final Words," will tie together the remaining threads of this dissertation. We will consider the research questions with which this dissertation began: first, did this study of Muhammad, s.a.w.s., support Maslow's theoretical description of the self-actualizing person; and second, did the study of Muhammad, s.a.w.s., expand Maslow's description by moving it forward from the realm of humanistic psychology into the realm of transpersonal psychology? Additionally, we will consider contributions of this dissertation to Maslow's work on self-actualizing

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people, as well as to transpersonal psychology. We will also consider implications for further study and, finally, the limitations of this particular study.

Beyond self-actualization: transpersonal qualities of Muhammad, s.a.w.s.

We will now consider the transpersonal qualities of Muhammad, s.a.w.s., which are frequently discussed in Islamic literature, but which do not fall within the categories Maslow outlined. We will continue to follow the format of the previous chapter. Qualities will be listed and defined with examples from Muhammad´s, s.a.w.s., life. Some of the qualities discussed in this section have to do with Muhammad´s, s.a.w.s., relationship with God (faith in God, submission to God´s will, gratitude, and patient endurance of God´s trials), and some, like hospitality, generosity and forgiveness, are considered to be manifestations of God´s qualities in his Prophet Muhammad, s.a.w.s., (Bayrak, 1985, lecture). These qualities suggest a transpersonal dimension to Maslow´s theory.

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Hospitality

> Muhammad, s.a.w.s., said:
> "Whoever believes in Allah and
> the Day of Last Judgment, let
> him be gracious to his guests.
>
> Al-Sulami, 1983, 42

Hospitality is simply defined as the kind and generous treatment of guests. According to Islamic tradition, the hospitality of Muhammad, s.a.w.s., is a reflection and manifestation of the hospitality of God (Bayrak, 1985, lecture). When asked about the hospitality of God, Tosun Bayrak remarked:

> You think that it is you who feeds you?
> But if you knew the truth, then you would
> see how hospitable Allah is in this house
> which He has given to you, which we call
> the earth, with its flowers, and with its
> rain bearing clouds and with its fertile
> ground under your feet. Nice and soft He's
> made it for you. He could have put needles
> on the ground, and you would have walked on
> needles. How hospitable He is.
>
> Bayrak, 1985, lecture

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There are many stories which depict this divine hospitality as manifested in Muhammad, s.a.w.s. According to a tale recounted in the Sahih Muslim (1973, 32), which took place in Medina, Muhammad, s.a.w.s., sent word to each of his wives, asking them to provide dinner for a guest. They all replied that they had no food. Upon hearing this, Ansan, a Moslem who lived in Medina, invited this guest to his home. He sent word to his wife that she should distract their children, giving their guest the impression that the children were eating, but should instead feed the guest. The next day, when Muhammad, s.a.w.s., saw Ansan, he told him that Allah was well pleased with what he had done for his guest that night. Muhammad, s.a.w.s. taught that his followers should be hospitable to the point of sacrifice.

In another story recounted by Tosun Bayrak, a non-Muslim stranger arrived in Medina, looking for a place to spend the night. He was so coarse and filthy that none of the Moslems in Medina wanted him in their houses. Muhammad, s.a.w.s., opened his house to the stranger, fed him well, and made up a bed for him. In the middle of the night, the stranger defecated on the floor of Muhammad's, s.a.w.s., house. When the Prophet, s.a.w.s., awoke, and saw what his guest had done, he quietly cleaned the floor with his bare hands (Bayrak, 1985, lecture).

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Generosity

> Aisha heard the Messenger of Allah, s.a.w.s., say: "Paradise is the home of the generous."
>
> Al-Sulami, 1983, 39

Generosity, a willingness to give and share, was a striking feature of Muhammad's, s.a.w.s., personality and occupied much of his teachings. Like the quality of hospitality, Muhammad's, s.a.w.s., generosity is considered to be a manifestation of the generosity of God (Bayrak, 1985, lecture).

Muhammad, s.a.w.s., was known by the names Karim, the generous one, and Qayyim, the right and good one who loves and is generous to all men. Ibn Abbas, a companion of Muhammad, s.a.w.s., said "his generosity was like the blowing of the wind" (Muslim, 1972, 1241). Although Muhammad, s.a.w.s., lived in a state of near poverty, it was very seldom that he refused anyone who asked him for charity. During the last years of his life, much wealth passed through his hands, but Muhammad, s.a.w.s., was fond of giving it away very soon after it came to him.

There is a famous story, told by Muzaffer Ozak, about Muhammad's, s.a.w.s., generosity (Ozak, 1983, lecture). The story took place in Medina during a time when food was

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scarce. Muhammad, s.a.w.s., was given a large amount of lamb, which he immediately distributed among his hungry people, saving only one last lamb shank for his wife Aisha and himself. Aisha cried out in dismay. She was hungry and her husband had given away almost of their food. Muhammad, s.a.w.s., replied that this was not so. Really, he said, the lamb that he had given away was theirs. The only lamb that was not really theirs was the lambshank he had kept. This story illustrates that in Muhammad´s, s.a.w.s., view of things, the practice of generosity was much more valuable and important than the filling of one´s own belly, or even the bellies of one´s family.

Muhammad, s.a.w.s., frequently exhorted his followers to be charitable. When asked which charity was best, he replied that they should give when "healthy and close-fisted, one haunted by the fear of poverty, hoping to become rich...and must not defer charity to the time when...(they were) about to die" (Muslim, 1972, 494). He taught that the charity of an old man, who has lived his life, is looking forward to death, has fewer desires, and has much surplus wealth is not as worthy as the charity given by one who is in the prime of life, plagued by many worldly desires and responsibilities.

At another time, Muhammad, s.a.w.s., taught his people to give freely, and not to hoard money or to calculate what

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they gave (Muslim, 1972, 494). He also taught that it was good to give charity secretly. He said, "Allah would give protection" to the person who gave "charity and concealed it (to such an extent) that the right hand did not know what the left hand had given" (1972, 493-4).

One of the most beautiful stories about generosity is reported in The Book of Sufi Chivalry, translated by Tosun Bayrak. It illustrates the profound generosity practiced by Muhammad, s.a.w.s., and his closest companions. Hazrat ´Umar, a dear companion of Muhammad, s.a.w.s., reported:

> One day the Messenger of Allah asked us for donations. The desire came to me to surpass Abu Bakr, who had always been ahead of me in every good deed. I brought a fortune representing half of all I possessed and come to the presence of the Prophet,s.a.w.s., and told our Master that my donation was half of all that I had, and the other half I had left for the support of my family. Abu Bakr came in with a large sack of gold and placed it at the feet of our Master. Our Master asked him what percentage of his wealth his donation represented. He answered, `All of it.´ Then the Messenger of Allah, looking at me, asked Abu-Bakr, `Why haven´t you kept anything for your children?´ Abu Bakr replied, `My children are in the care of Allah and His Messenger.´
>
> After that incident Abu Bakr was not visible for a few days, and did not appear at the mosque of the Prophet (s.a.w.s.). Feeling a void in the absence of Abu Bakr, the Prophet asked his whereabouts. The companions answered the Abu Bakr had distributed all his possessions and that he had nothing to wear except a piece of cloth, which he shared with his wife, each of them using it alternately to wrap themselves at the time of prayer. At that time the Prophet, s.a.w.s., asked Bilal al-Habashi to go to the house of the Prophet´s daughter, Fatimah, and ask her if she had an extra

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> piece of cloth that could be brought to Abu Bakr so that he could clothe himself and come to the mosque. All that the noble Fatimah had was one extra piece of cloth made of goat hair. When Abu Bakr wrapped it around his waist, it was too short. So he sewed some date palm leaves to it so that he could cover himself decently, and took the road to the mosque.
>
> Before he arrived, Gabriel appeared to our Master in the same unseemly outfit that Abu Bakr was wearing. When the Prophet, s.a.w.s., said to Gabriel that he had never seen him in such strange clothes, Gabriel replied that today all the angels in heaven were so dressed to honor Hazrat Abu Bakr, the loyal, generous, and faithful. Allah Most High was sending blessings and salutations to Abu Bakr. Gabriel said: `Tell him his Lord is pleased with Him if he is pleased with his Lord.´ When Abu Bakr came into the presence of our Master and heard the good news from the lips of the beloved Prophet, s.a.w.s., he got up, thanked Allah, said, `Indeed I am pleased with my Lord!´, and in his joy whirled around three times.
>
> Al-Sulami, 1983, 8-9

Forgiveness

> Aisha asked the Prophet: `O Messenger of Allah, if I find the Night of Power [when prayers are most accepted], what should I ask from my Lord?´ His reply was, `Ask for forgiveness and health in this world and the hereafter.´
>
> Al-Sulami, 1983, 68

Forgiveness is a quality not often talked about in psychological literature. It involves the recognition or

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acknowledgement of a grievance and the willing pardon or letting go of that grievance. Just as the hospitality and generosity of Muhammad, s.a.w.s., were held in the Islamic tradition to be manifestations of divine qualities, so is the quality of forgiveness in Muhammad, s.a.w.s., believed to be a manifestation of God´s forgiveness (Bayrak, 1985, lecture).

When speaking about divine forgiveness, Tosun Bayrak said:

> Can you imagine, really, if He was a vengeful God? There would be 20 thunderbolts and all of us would just be heaps of ashes, if He was a vengeful God. We deny Him, we curse Him, we don´t even recognize Him, and He keeps giving to us and we don´t think He gives us anything, and at the lightest controversy, we say, how does He do this? How dare he take my Sheikh away or my father away? Why should I be sick? We get angry at him. Despite all that, what does He do? He keeps pouring his bounties and his blessings upon us. He forgives. Not only does he forgive, but he still gives us gifts.
>
> Look at the trees. You don´t prune them, you don´t water them. You don´t give fertilizer to them, but still they try to give you their oranges. The air. You pollute it, but still it tries to give you enough oxygen to make you breathe. The water, you put all sorts of awful stuff in it, but it still tries to create amoebas and plants to clean itself, so it gives water.
>
> Bayrak, 1985, lecture

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Muhammad, s.a.w.s., spoke often of the quality of forgiveness, exercising it in his own life and bidding his community to do the same. He said, "the servant who forgives, Allah adds to his respect" (Muslim, 1973, 1369). He also said: "O people, seek repentence from Allah...I seek forgiveness from Allah a hundred times a day" (1973, 1418). Forgiveness is double edged: one strives to forgive one´s brother or one´s enemy, and at the same time one strives to be aware of one´s own shortcomings, and prays for the forgiveness of his Lord.

A striking example of Muhammad´s, s.a.w.s., practice of forgiveness occurred when a woman tried to poison him. He became aware that the lamb shoulder he had just bitten into was poisoned.

> When the Prophet took a mouthful of lamb, Bishr did the same and swallowed it, but the Prophet spat out what was in his mouth, saying to the others: "Hold off your hands! This shoulder proclaimeth unto me that it is poisoned." He sent for the woman and asked her if she had poisoned the joint. "Who told thee?" she asked. "The shoulder itself," said the Prophet."
>
> Lings, 1983, 268

Muhammad, s.a.w.s., asked the woman who had brought him the lamb why she had tried to poison him. She replied

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that he was responsible for the deaths of her family members and she thought she would be better off without him alive. On the other hand, she said, if he were truly a Prophet, as he claimed to be, she reasoned that the poison would not hurt him. Despite the attempt on his life and death of Bishr, Muhammad, s.a.w.s., pardoned the woman. Though the poisoning was not fatal, it is said that he was bothered by it until his death (Lings, 1983,268; Muslim, 1973, 1194).

There are countless other examples of Muhammad's, s.a.w.s., practice of forgiveness. Before a battle in which Medina was surrounded by Quraysh and their allies, Muhammad, s.a.w.s., secured the promise of neighboring Jewish tribes who pledged they would fight to protect Medina from attack. It appeared as if Muhammad, s.a.w.s., and his community had little chance of winning the struggle. At some point during the battle, Quraysh convinced the neighboring tribes to come over to their side. As it turned out, Muhammad, s.a.w.s., and his community were successful in overcoming their attackers. After the battle, the tribes who had deserted Muhammad, s.a.w.s., asked that their case be arbitrated not by Muhammad, s.a.w.s., himself, who had a reputation for forgiveness and mercy, but by Saad bin Muaz, chief of the Aus Tribe, who had been their ally prior to the

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Emigration. Saad pronounced a terrible sentence, in accordance with Jewish law: death to all males, and all property taken as booty. Muhammad, s.a.w.s., was bound to carry out the sentence, but he invited intercession, and pardoned the sentence in response to every plea for intercession. This is another clear example of Muhammad's, s.a.w.s., practice of forgiveness.

Control of anger

> Abu Dharr reported God's messenger as saying, `When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.'
>
> Robson, 1975, 1059

Muhammad, s.a.w.s., regarded it a virtue to control one's anger and not act in a fit of rage.

> He said: `Whom do you count as a wrestler among you?'
> We said: `He who wrestles with persons.'
> He said: `No, it is not he but one who controls himself when in a fit of rage.'
>
> Muslim, 1973, 1376

Muhammad, s.a.w.s., taught his community not to judge in a fit of rage (Muslim, 1973, 930). He was aware of his

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shortcomings as a human being, and prayed that the Lord would turn his rage into a blessing for those that he vented it upon, should he lose control of his anger.

> I have made a condition with my Lord saying thus: `O Allah, I am a human being and that for a Muslim upon whom I invoke curse or hurl malediction, make it a source of purity and reward.´
>
> Muslim, 1973, 1372

It was reported that after the Battle of Uhud, Muhammad, s.a.w.s., saw the body of his friend, horribly mutilated by Quraysh. Aghast at what he saw, he is reported to have declared, "Never yet have I felt more anger than now I feel; and when next God giveth me a victory over Quraysh I will mutilate thirty of their dead" (Lings, 1983, 191). Soon thereafter, however, a revelation came, saying: "If ye inflict punishment, then inflict only so much as ye have suffered; but if ye endure patiently, that is better for the patient" (Quran, XVI, 126). Not only did Muhammad, s.a.w.s., not fulfill his threat, but he absolutely forbade mutilation in future battles. He was successful in wrestling with his anger.

There are many other examples of Muhammad´s, s.a.w.s., ability to control his anger. In his biography of Muhammad, s.a.w.s., Martin Lings describes a time that

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Muhammad, s.a.w.s., was sitting in the Ka'aba. Abu Jahl, seeing Muhammad, s.a.w.s., there without his companions, began to abuse him verbally. Muhammad, s.a.w.s., waited until Abu Jahl left, and then, without a word, rose to his feet and returned home (Lings, 1983, 59).

Another time, it was reported that while Muhammad, s.a.w.s., was prostrating in prayer, someone put the bloody foetus of a she camel between his shoulders. He did not respond in anger, but remained in the position of prostration until his daughter Fatima came and removed the foetus from his back. He prayed, "O Allah, it is for you to deal with them" (Muslim, 1973, 986).

There is a touching story on the theme of control of anger which is told by Muzaffer Ozak. Muhammad, s.a.w.s., was talking to three of his closest companions, Umar, Abu-Bakr, and Ali. He said to Umar: "Umar, imagine, there is a man who has done a grave injustice to you and your family. A very grave injustice. And then he comes to you and asks you for a favor. Would you grant it?" Umar replied, "Yes, I would." Then Muhammad, s.a.w.s., asked: "You have granted the favor and then the man commits another injustice against you and your family, a very grave injustice. Then he comes to you again and asks a favor from you. Would you grant it?" Umar replied, a second time, "Yes, I would." Then, Muhammad, s.a.w.s., asked: "You have

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granted the favor, and then the man commits yet another injustice against you and your family, again a very, very grave injustice. And he comes to you again, and asks for a favor. Would you grant it?" Umar hesitated this time, and was silent, unable to reply.

Muhammad, s.a.w.s., next turned to his companion Abu-Bakr, and posed the same three questions to him. Abu-Bakr, like Umar, answered yes to the first two questions, but the third time he was silent, unable to reply. And finally, Muhammad, s.a.w.s., turned to his son-in-law, Ali. Ali was able to answer yes, three times, and was able to reply that he would grant whatever favor was asked of him and that this would continue until either he died or the petitioner died (Ozak, personal communication, 1981).

It is this very ability to control one's anger, and to not withhold favors because of anger, that Muhammad, s.a.w.s., strove to develop in himself and in his community.

Faith

> Abu Huraira reported God's messenger, s.a.w.s., as saying, `A believer is held by God in more honour than some of His angels.'
>
> Robson, 1973, 1227

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Very simply, faith can be defined as the belief in something which cannot be seen or perceived with our ordinary senses. Muhammad´s, s.a.w.s., life was marked by a devout faith, or belief in God. But it was not enough for him simply to say he believed in God. Faith was a very active quality in Muhammad´s, s.a.w.s., life. His faith was expressed in moment to moment activities, each day.

When teaching his community about faith, Muhammad, s.a.w.s., came up with a surprisingly clear, behavioral definition, that also closely describes "faith" in his own life. He said:

> No servant has perfected his faith in Allah, exalted is He, until he possesses these qualities: trust in Allah; reliance upon Allah; submission to Allah´s command; acceptance of Allah´s desire and patient endurance of the tests of Allah, exalted is He.
>
> Ozak, 2/186, unpublished

We will look at each of the aspects of faith that Muhammad, s.a.w.s., mentions, and consider how it was manifested in his life.

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Trust in and Reliance on God

> Muhammad, s.a.w.s., said, `[I have] left my affairs in Your hands. None other is my support.´
>
> Al-Sulami, 1983, 87

> ´Umar b. al-Khattab told that he heard God´s messenger say, `If you were to trust in God genuinely He would give you provision as He does for the birds which go out hungry in the morning and come back full in the evening.´
>
> Robson, 1973, 1099

Trust in God is almost a synonym for faith in that it implies a confident belief in God, without a lot of evidence necessarily backing up this belief. Reliance on God goes a step farther than trust, in that it implies one is willing to put one´s trust on the line, and act in a way that demonstrates complete reliance on God.

Muhammad, s.a.w.s., reportedly experienced deep trust in God, as evidenced by his willingness to rely completely on God. The first story about Muhammad´s, s.a.w.s., reliance on God is found in the Quran. According to revelation, God caused Muhammad, s.a.w.s., to be orphaned at infancy so that he would come to rely on God alone as his true Father and Sustainer.

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We have already discussed some examples of Muhammad´s, s.a.w.s., profound reliance on God. On a purely material level, Muhammad, s.a.w.s., always lived on the edge of poverty. Though much wealth passed through his hands, he was known to give it away as soon as it came to him. There was seldom more than one day´s food in his home, and even then, often not enough to fill is belly completely. He relied on God for his sustenance, and though he did not hoard money or food, he never suffered from starvation.

Similarly, he relied on God to teach and help him. When the Rabbis on Yathrib sent three questions to Muhammad, s.a.w.s., to determine whether or not he was a true prophet, Muhammad, s.a.w.s., was not able to answer the questions on his own. It was not until a revelation came 15 days later that Muhammad, s.a.w.s., was able to provide the correct answers to the questions. He relied on God for knowledge and inspiration.

Though conditions were terrible for Muhammad, s.a.w.s., in Mecca, after the revelation came to him, Muhammad, s.a.w.s., did not leave the city. He relied on God for protection and direction. It was not until he was given permission, through revelation, to leave, that he made his preparations to emigrate. He relied on divine guidance that instructed him to leave with Abu-Bakr and ask Ali to remain behind in his bed. Though the situation was

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perilous, he relied on God´s protection and guidance, and successfully escaped an assassination attempt (Lings, 1984, 116-118).

There is a beautiful story recounted in the Sahih Muslim about Muhammad´s, s.a.w.s., reliance on God. Muhammad, s.a.w.s., was on a military expedition, with a number of his men. He rested for a while under a tree, and suspended his sword on one of the tree´s branches. The other men on the expedition also began to rest under the shade of the trees. Muhammad, s.a.w.s., later reported that, when he was asleep, a man approached him and took his sword. When Muhammad, s.a.w.s., awoke, he found a stranger standing at his head with Muhammad´s, s.a.w.s., sword in his hand. The stranger asked: "Who can protect you from me " Muhammad, s.a.w.s., said: "Allah." The stranger said again: "Who can protect you from me?" Muhammad, s.a.w.s., again answered, "Allah," and the stranger returned the sword and did not harm Muhammad, s.a.w.s.

Submission

Muhammad, s.a.w.s., said,
`I have submitted myself to You.´

Al-Sulami, 1983, 87

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Submission means submitting one's will to the will of God, as one understands this will to be, through divine revelation. Submission, like reliance on God, is demonstrated in day-to-day, moment-to-moment, living, by choosing to act in a way which has been prescribed by God, through his revelation, rather than choosing to act in a way which indulges one's own ego.

According to Islamic tradition, Muhammad, s.a.w.s., was the most perfect example of a human being who was capable of deeply submitting his will to the will of God. Muzaffer Ozak echoes a common Islamic belief when he says that Muhammad, s.a.w.s., "was absolutely meticulous in carrying out every Divine Command inspired to him by Allah for the instruction of His servants, before transmitting those Divine Commands to the people" (Ozak, 2/169, unpublished). In other words, he not only preached, but he practiced what he preached, manifesting the word of God in his everyday life.

Examples of Muhammad's, s.a.w.s., submission permeate all aspects of his life. He established ritual prayer in his own life and among his community, in submission to God's will, as he knew it through revelation. He accepted his mission, as Messenger of God, as he knew it through revelation. He preached the message of one God, as he was commanded to do. He banned "mutilation" during warfare

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after revelation prescribed patience and mercy. The list continues endlessly. As Muhammad, s.a.w.s., became better and better acquainted with his Lord, through revelation, his practice of submission grew deeper and deeper.

Patience

Patience, defined in the American Heritage Dictionary (1969), as "the capacity of calm endurance," is related to forgiveness and control of anger, qualities that were discussed previously. Muhammad, s.a.w.s., believed patience was vital. He taught through word and example, as we have seen above, that it was important to endure calmly times of hardship and indignity, as he believed these times to be tests given by God. He said, if the believer "gets into trouble and shows resignation and endures it patiently, there is a good for him in it" (Muslim, 1973, 1541). The first years of his prophethood, spent in Mecca in harsh and trying circumstances, presented many opportunities for Muhammad, s.a.w.s., to demonstrate his patience in the face of adversity. He patiently endured the plots of Quraysh, the embargo on food for Moslems, the taunts of many non-Moslems, and the persecution of many of his followers.

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Gratitude

> He hath given you hearing and sight and heart knowledge that ye may be grateful.
>
> Saying of Muhammad, in Lings, 1983, 165

Closely related to his deep faith is the quality of thankfulness or gratitude to God. Muhammad, s.a.w.s., was called Hamid, the only one who is given the ability to praise and give thanks to God. It was reported that Muhammad, s.a.w.s., stood in prayer for such long periods of time that his feet swelled. His companions asked him why he prayed so long and frequently, since it was clear that God had long before pardoned all his sins. At which point Muhammad, s.a.w.s., said, "Should I not prove myself to be a grateful servant of Allah?" (Muslim, 1973, 1474).

Love of God

> The Prophet, s.a.w.s., said, `Allah is jealous and loves the jealous ones. He is jealous when anything other than His love appears in the hearts of the ones whom He loves.´
>
> Al-Sulami, 1983, 66

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The final quality we will consider is Muhammad´s, s.a.w.s., love of God. There are many stories in Islamic literature which attempt to describe the depth of Muhammad´s, s.a.w.s., love of God. The Hadith and biographies recount how he spent countless hours in prayer and devotion, and dedicated his life to submitting his will to God´s commands, as he understood them to be.

A story which perhaps best describes the depth of Muhammad´s, s.a.w.s., love of God, is one which is about a moment when Muhammad, s.a.w.s., lost touch with the depth of his love for God and incurred God´s wrath. For one moment, the love and tenderness he felt for his grandsons was equal to the love he felt for God. According to Muzaffer Ozak:

> One day, our master the glorious Prophet to him and his family the most excellent salutations, sat his grandsons Hasan and Hussein upon his blessed knees, tenderly caressing and loving them. It so happened that his pure and noble daughter, Fatima the Radiant, may God be pleased with her, had sewn the shirt collars of those two blessed children too tight, having mistaken them for the legs of her trousers. Seeing them both suffering discomfort from this, the chief of the Prophets unbuttoned the collars of those two princes. At that moment he shuddered as he realized that his affection for his dear grandsons had reached the degree of his love for God, Exalted is He, so that he actually incurred God´s jealousy.

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> Just then Gabriel, on him be peace, descended with three shawls in his hand, one yellow, one red, and one black...and divulged the divine command. "O Messenger of Messengers! God, Magnified and Glorified is He, sends His salutations, and says: `How can it be that he who loves Me and whom I love, My dearly loved friend, My beloved, should kiss his grandchildren, his offspring, with love and affection equal in degree to his love for Me? This yellow shawl I have sent for Hasan, the red one for Hussein, and the black for the honored Messenger. Let each put on his shawl. Black is the mark of mourning and funerals. Hasan will be martyred by poison, Hussein by the dagger. Since he kissed Hasan on the mouth and Hussein on the neck, their fates have been determined thus.´"
>
> Ozak, 1981, 41-42

According to Islamic belief, Muhammad´s, s.a.w.s., love for God was so profound that it surpassed -- with the exception of this one terrible moment -- even his love for his dear grandsons.

This concludes our discussion of the transpersonal qualities of Muhammad, s.a.w.s., which suggest a transpersonal dimension to Maslow´s work. We will now move to the second section of this concluding chapter and consider some points which will tie together the remaining threads of this dissertation. We will consider the research questions with which this dissertation began, as well as contributions of this dissertation to Maslow´s work on self-actualization and to transpersonal psychology, implications for further study, and limitations of this dissertation.

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Final Words

Findings of Research Question 1:

Did this study of Muhammad, s.a.w.s., support Abraham Maslow's description of the self-actualizing person?

The answer to this question is unequivocally yes. As we saw in detail in Chapter 5, there is considerable similarity between Maslow's description of self-actualizers and this study of the qualities and characteristics of Muhammad, s.a.w.s. The similarity is so striking, in fact, that it extends to virtually every point covered by Maslow in his description of self-actualizing people. The fact that there is such a similarity lends support to Maslow's theory in several ways.

First, Maslow's theory has been frequently criticized, as we discussed previously, because he was the person who chose all of his subjects. There was little proof that Maslow's work on self-actualization was truly a description of a syndrome of high order human beings, as he asserted, and was not just a description of his preconceptions about what higher order human beings were like. In this dissertation, I chose to study someone who is considered an ideal man by over 700 million Moslems who comprise the

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world's second largest religion (Reader's Digest 1985 Almanac and Yearbook, 1985, 706). Although the choosers were different, the results were deeply similar. This deep, point by point similarity, certainly lends some support to the validity of Maslow's description.

Secondly there is the issue of cultural bias. Maslow himself was aware that one of the problems and limitations of his study was that all of his subjects were from fairly recent (within the past 300 years) American and Western European Judeo-Christian cultures. There was no proof that Maslow was describing a syndrome generalizable to the human species as a whole -- beyond fairly modern Western cultures. He hoped that cross-cultural studies would be performed. Muhammad, s.a.w.s., lived 1300 years ago in Arabia, in a culture very different from modern western culture. But this dissertation revealed that there was still an amazing similarity between his character and the Maslow's description of self-actualizers. This would lend support to Maslow's hypothesis that he was indeed describing a syndrome generalizable to the human species as a whole, and that there is some cross-cultural validity to his study.

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Findings on Research Question 2:

Did this study of Muhammad, s.a.w.s., expand Maslow's description of self-actualizing people by suggesting ways that it might be moved forward from the realm of humanistic psychology into the realm of transpersonal psychology?

Again, the answer here is unequivocally yes.

As we discussed in detail in Chapter 2, Maslow had a bias about religious issues that he himself admitted probably impacted his work. He traced much of this bias back to his relationship with his mother, a very superstitious and formally religious person, whom he disliked intensely. About a year before his death, Maslow noted, in his journal, that he had never really worked through this disaffection, and that he was amazed to notice, in retrospect, what a profound effect it had on his life and work. He avoided things that his mother liked and respected -- and among those things was formal religion. At times, he called himself an atheist.

This is probably not unrelated to the reason that when Maslow chose subjects for his study of self-actualizers, he chose people who were not religious in the usual sense. He was trying, in fact, to describe a breed of highly developed human beings without "taking refuge in supernatural Gods to explain our saints and sages" (Maslow

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in Lowry, 1973, 77). Consequently, his description lacked characteristics which relate to the spiritual side of life. Though towards the end of his life Maslow began to look at some of the transpersonal qualities of "transcending self-actualizers," this work was preliminary and included no documented case histories.

The study of Muhammad, s.a.w.s. in this dissertation helps to move Maslow's work more fully into the realm of transpersonal psychology in two ways. First, a detailed case history of Muhammad, s.a.w.s., a transcending self-actualizer, is presented. Secondly, the study of Muhammad, s.a.w.s., revealed a set of qualities which add a transpersonal dimension to his theory. These were discussed in some detail in the first section of this chapter and include faith in God, trust in and reliance on God, submission to God's will, patient endurance of the tests given by God, gratitude to God, and love of God. Some further transpersonal qualities, which are believed in the Islamic tradition to be reflections of God's attributes in Muhammad, s.a.w.s., include generosity, hospitality, and forgiveness.

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Contributions of this dissertation to Maslow's work on self-actualization

In Chapter 1 of this dissertation, I proposed that this study would make several significant contributions to Maslow's work on self-actualization. It is now time to assess whether or not that is the case.

First, I noted in the introductory chapter the need for Maslow's work on the subject of self-actualization to be put into a thoughtful and cohesive whole. Maslow studied and wrote about self-actualization over a period of more than thirty years. Bits and pieces of this work appear in various books, articles, and journals. Simply pulling the work together so that it can be considered in its entirety is a great contribution to Maslow's work. This was accomplished in Chapter 2 of this dissertation.

Second, I noted in Chapter 1 that Maslow's work on self-actualization has received a good deal of critical attention with very mixed reviews. There was a need to compile these reviews and take a complete, rigorous, critical look at this work, which was also completed in Chapter 2 of this dissertation.

Third, I noted that Maslow's description of self-actualizing people was quite abstract and general. Though he studied individual cases, he wrote his results as descriptions of general characteristics. There were no

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extended case histories of particular people to flesh out his description. Chapter 5 of this dissertation, a description of Muhammad, s.a.w.s., from the point of view of Maslow's characteristics of self-actualizers, does present an interesting view of how Maslow's description works in a particular life-history. The extended case history format of Chapter 5 helps to concretize and further illustrate Maslow's abstract description.

Fourth, there were a great deal of methodological difficulties in Maslow's work, as discussed previously. The chief difficulty had to do with the fact that since Maslow was the only chooser of all his subjects, and since he interpreted all the data, there was little evidence that what he reported was really a description of self-actualizing people and not just a presentation of Maslow's preconceptions about the self-actualizing person. Comparing Maslow's work, however, with the study of a man believed by about one-seventh of the world's population to be an ideal man provided an opportunity to test the validity of Maslow's work. There was a great deal of specific similarity between Maslow's conclusions and this study of Muhammad, s.a.w.s., lending support to the validity of Maslow's work.

Fifth, as also discussed previously, a particular difficulty in Maslow's study was that all his subjects

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lived in fairly recent American and Western European cultures. Thus there was no evidence to suggest that there was any cross-cultural validity to Maslow's theory. He was aware of this difficulty and hoped that cross-cultural studies would be carried out. Muhammad, s.a.w.s., lived in 7th century Arabia, certainly a very different culture than the one experienced by Maslow's subjects. But there was, nevertheless, a large correlation between Maslow's findings and this study of Muhammad, s.a.w.s. Thus this dissertation provides some cross-cultural validity for Maslow's theory.

Sixth and finally, as noted above, Maslow became interested in transpersonal psychology late in his life and began thinking about ways to move his theory into the realm of the transpersonal. He noted some preliminary findings about "transcending self-actualizers" -- those self-actualizers who frequently experienced peaks and plateaus and who were more likely to experience transcendence of ego functions.

The study of Muhammad, s.a.w.s., presents a detailed description of a transcending self-actualizer, something that Maslow never had a chance to complete. Additionally, this study brings a transpersonal dimension to Maslow's work, by looking in detail at the the transpersonal qualities of Muhammad, s.a.w.s., which include generosity,

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hospitality, forgiveness, control of anger, faith in God, trust in and reliance on God, submission to God's will, patient endurance of the tests given by God, gratitude to God and love of God.

Contributions of this dissertation to transpersonal psychology

In Chapter 1, two major implications for transpersonal psychology were anticipated. To begin with, it was anticipated that this dissertation would contribute to the growing trend in transpersonal psychology of integrating spiritual and religious teachings and traditions into the practice of Western psychology. The anticipated contribution of this dissertation was the integration of concepts from the Islamic religious tradition, as interpreted in the Halveti-Jerrahi Sufi Order. Chapters 4, 5, and 6 of this dissertation fulfill this expectation, by presenting a discussion of the life of Muhammad, s.a.w.s., considered the ideal man of Islam and Sufism, as well as a discussion of his major characteristics and qualities, as they are interpreted and understood by Islamic scholars.

The second, major anticipated contribution of this dissertation to transpersonal psychology had to do with the refining of models of the ideal human character. This contribution was made by the inclusion of a look at both

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Maslow's work on the self-actualizing person, and the man considered in Islam to exemplify the most ideal human character, Muhammad, s.a.w.s.

Limitations of this study

A major limitation of this study is that I was not able to read the material on Muhammad, s.a.w.s., in the original, as I am not fluent in Arabic. Another limitation is that the study of Muhammad, s.a.w.s., is presented from an Islamic point of view. Looking from one point of view brings a clarity of focus to the material, but is limiting in that other points of view are not considered.

Though this study offers some evidence for validation of Maslow's work on self-actualizing people, it by no means offers hard laboratory data. Maslow took a case study approach in studying his self-actualizing subjects. I took a spiritually-focused case study approach in the examination of Muhammad, s.a.w.s. I then compared the two studies to see if there was a correlation.

Implications for further research

In terms of the continuing the work of developing Maslow's study on self-actualizing people, there are many implications for further research. Certainly more cross cultural studies are indicated, and more extended case

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histories would be valuable. Maslow had hoped to study self-actualizing people by identifying them out of a large selected population, instead of by simply choosing "Olympic gold medal winners." He was never able to get this type of research off the ground, but such research would certainly be a valuable contribution to his work on self-actualization.

There is also much room for research in the area of moving the concept of self-actualization into the realm of transpersonal psychology. For example, studies of highly respected figures of other great world religions might reveal interesting results. It might also be worthwhile to study extraordinary people (both men and women) from other perspectives besides a Maslovian one, for example from the perspective of Jungian psychology or from the perspective of Wilber's model of human development.

In addition, there are other problematical areas of Maslow's theory which were critiqued in Chapter 2 of this dissertation but which were not addressed by the study of Muhammad, s.a.w.s. One area is Maslow's handling of the problem of evil. It is an area he probably would have worked on had he lived another 20 years, and is certainly worthy of further thought and research. A second areas has to do with the fact that all people who have gratified the four basic needs in Maslow's hierarchy do not necessarily

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go on to be self-actualizing. This is another area which interested Maslow and which he began to address before his death. It is certainly wide open for additional investigation and research.

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